

A decade of development is Trudeau's theme

by Philip C. Bom

The Throne Speech stressed the development of a New Society in Canada. The direction of the Trudeau government is essentially the same as expressed in the throne speeches of 1968 and 1978. Commentators who interpreted Trudeau's commitment to restraint of expenditures as "neo-conservative" paid little attention to his new set of priorities announced on August 1, 1978.

In the 1979 campaign, Prime Minister Trudeau promised to "make the 1980's a Decade of Development in Canada." Confident of his return to power, he remarked on election night, February 18: "Well, welcome to the 1980's." He claimed to have renewed mandate to deal with the "problems and opportunities in the world and in Canada." The United Nations is committed to a decade of development toward a new economic order in the world. The Trudeau government applies this commitment to Canada.

Economic development

Prime Minister Trudeau is committed to more, not less government. He may try to restrain government expenditures. He attempts to expand government control over the economy and society. He is not motivated by a biblical view of limited government to promote (legal) justice. Trudeau believes in the "creative role of government" to promote social justice — to create his Just Society. In a major speech in Toronto, during the 1980 campaign, he spoke of the "creative role for government in

energy, and in industrial policy, generally."

In energy, P.M. Trudeau is committed not only to maintain the government's Petro Canada, he is determined to expand it. In the campaign, he promised an "All Canadian Tar-Sands plant." He wants to reduce the creative role of the private sector to a passive role.

The oil companies and the province of Alberta must serve the social economic purposes of the central government. A Petroleum Price Auditing Agency — established by order-in-council immediately after the election — will investigate company investments, costs, prices and profits. The federal government promises the producing provinces and private companies a "fair return for their resources and their investment," (Throne Speech) to be determined by the federal planners, not the market place. Via Petro-Canada or another crown corporation, the cabinet also expects to expand the government's role in alternative energy sources.

Prime Minister Trudeau is committed to expand the role of government across the whole range of energy. Energy policy is the key to his government's control over the economy. In his February 12, Toronto speech, he pledged to expand "the same principles across the industrial field."

His industrial strategy is essential toward the development of a planned economy in this decade. The Trudeau government is determined to direct economic development across

Canada. The federal government gives priority to the development of technological and communications industries. It has offered an industrial development package to Alberta in exchange for greater federal revenues from energy resources.

equality, applied universally to every family without discrimination of income. Under Trudeau's social principle of equality, family allowance is based on income. Lower and middle income families receive a tax credit — \$200 for first child. Middle and upper-income families no longer receive allowances, even though they pay more taxes for social programs.

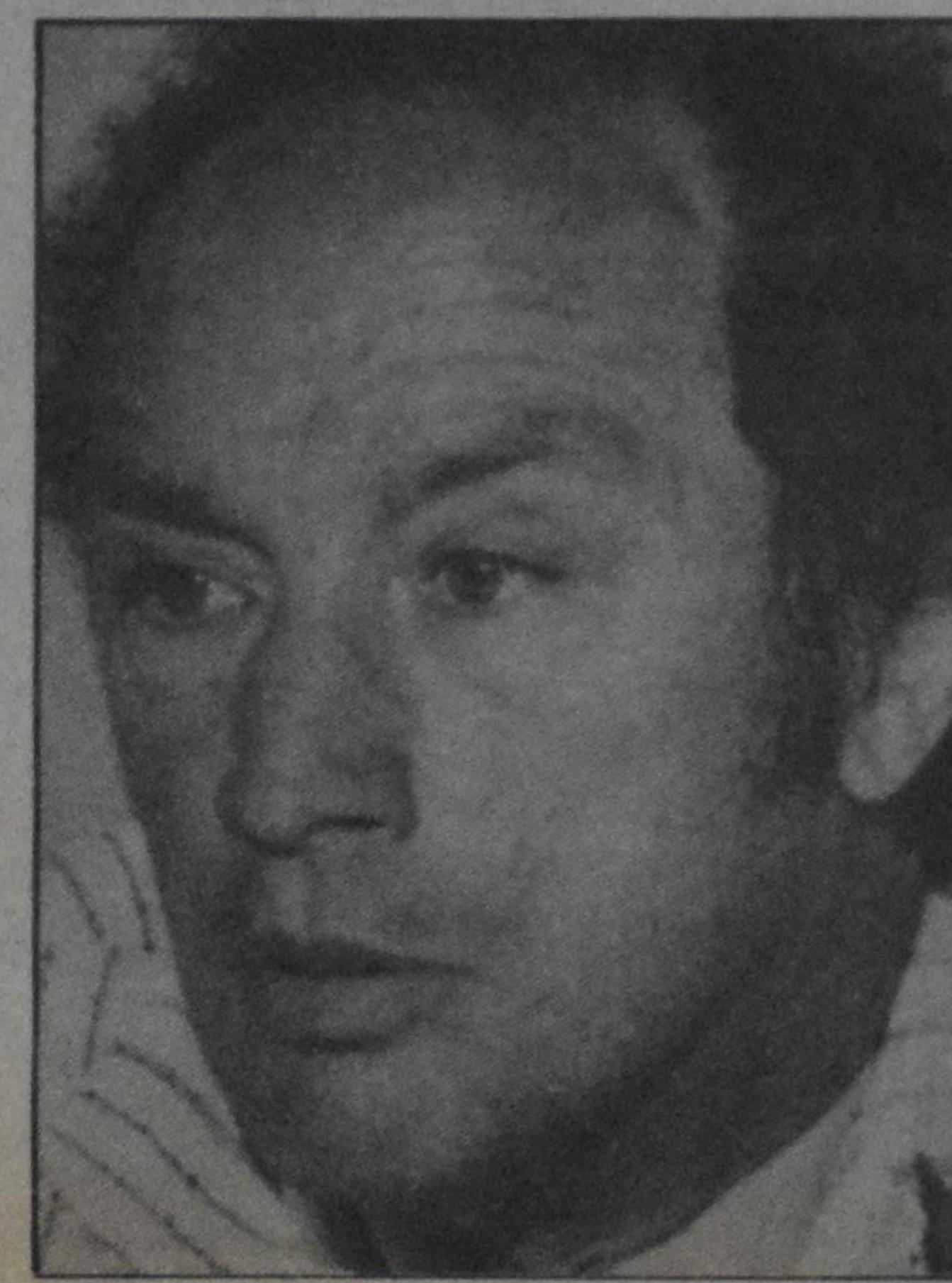
Before the February election, Prime Minister Trudeau had successfully reordered the liberal welfare state into the first stages of a social democracy. The 1980 campaign promise of income supplements for senior citizens on the basis of need, is part of the second stage. The re-appointed Minister of Health and Welfare, Monique Begin, already introduced the legislation. She will renew her commitment to a guaranteed income for all citizens — irrespective of age, group, and sex. That is the third stage.

To underscore his commitment to the Just Society, Prime Minister Trudeau integrated the ministries of Justice and Social Development.

In addition, Trudeau ordered on April 21, 1980, the creation of a super department to underscore his commitment to "a social(ist) purpose for Canada (a 1961 manifesto of new democrats)."

Prime Minister Trudeau is committed to a democratic society for Canada. He dreams of world democracy. He is an international socialist, not an economic nationalist.

A forthcoming article will deal with Trudeau's foreign policy.



Social development

Prime Minister Trudeau is committed to economic democracy and social democracy. He announced the new social-economic priorities in August, 1978. Social assistance would be expanded on the basis of need and income. Under new legislation passed in the Fall of 1978, unemployment compensation and social security payments became more selective.

Under the liberal welfare state, every family received an equal allowance. It was based on the liberal principle of

CLAC on strike in Hamilton — "We're human's, not donkeys"

by Ed Vanderkloet
CLAC Representative

"We don't care whether or not our employees get a hot meal after 10 hours of work or even after 20 hours of work."

"This company is in a competitive business and that means our men must be available to work anytime. They can have days off only if the work permits it."

With words to that effect, Mr. Andrew Crowe, manager of C.H. Heist (Canada) Limited, brushed aside an eleventh-hour attempt by the Christian Labour Association of Canada (CLAC) representatives Fred Heerema and Ed Vanderkloet to reach a collective agreement with the company. The negotiations with this Hamilton firm had been going on since December 1979, but, while some progress was made in the beginning, the management's attitude became extremely inflexible on some of the most elementary matters of social justice.

The Heist employees in Hamilton, who have been represented by the CLAC since 1970, are classified as water blasters and vacuum operators. With truck-mounted equipment, ejecting a high-powered jet of water, they clean rusty or dirty surfaces on steel tanks and other metal structures. Virtually all their work is done in

Hamilton and vicinity's heavy industries such as Stelco, Dofasco, Shell and Gulf Oil. A good part of their work is performed on weekends since that is usually the time normal plant operations are shut down.

Friction between management and the union is not new at Heist, but during recent years the conflicts have sharpened, mainly due to management's intransigent attitude. One employee, for example, complained that he had to work 64 hours in one week, 92 hours in the next, and 72 hours in the third week. During these three weeks, the management refused to give him a single day off.

Another worker stated that he had worked up to 24 hours a day without being supplied with a hot meal. Could he not have gone to a restaurant? Not on a job at the huge and sprawling Stelco plant where the nearest food outlet is far away and workers are forbidden to use the company's compressor trucks for transportation. The management's attitude to this problem was summed up by Mr. Crowe in the words: "Let them take several lunch packs along."

Another complaint with many employees is what they consider to be favouritism of the supervisor who allows members belonging to the same church as he does more time off on

weekends than others.

A further bone of contention is the management's insistence on much reduced wage rates for trainees coupled with a clause that would enable the management to use such trainees in the place of regular employees.

In an effort to resolve some major problems, the CLAC proposed that every employee be entitled to a day off after six consecutive days of work, and that a worker after working 10 hours, be supplied with a hot meal. The management's reaction to these proposals was a blunt no. It informed the union that it was not prepared to change its position.

An offer by the CLAC to submit the dispute to an arbitration board was rebuffed with the reply: "We don't want arbitration because no outsider is going to tell us what to do."

That same evening, the membership rejected the company's proposals and voted in favour of a strike. The next day, April 30, 1980, the national board of the CLAC, after a lengthy discussion and after hearing a delegation of the workers, unanimously authorized the strike.

This is the second time the CLAC has gone on strike. It has done so with extreme reluctance and only after it was convinced that all attempts to reasonably resolve the issues were of no avail. We wish to emphasize that the

dispute is primarily over non-monetary issues. The 17 Hamilton workers of the Heist company (an American-owned firm with numerous branch operations all over the U.S. and Canada) have always been paid less than their fellow workers doing exactly the same work in Sarnia, the nearest Heist operation. This is due to the greater competition in the Hamilton area. The workers understand this and do not insist on parity with the Sarnia crew. Their main complaint was summed up rather well by one worker who stated at the national board meeting: "We're humans, not donkeys."

The Heist strike is a difficult one since the management has vowed to do everything possible to keep its operations going. At the time of this writing, with the strike barely a day old, there were already indications that the management is attempting to use outside strike-breakers. If this proves to be true, we will use every legal means available to stop such activity. Unfortunately, the law provides very little help in this or any other respect.

One thing is certain. The CLAC and its members at Heist are not prepared to sign a collective agreement that allows a management to use work methods that are reminiscent of the 19th century.

We ask the readers to understand our position and give us their support.

VIEWPOINT

Christians seem to be fighting a lot of battles lately

If a Christian fellow in this country didn't watch himself, he could soon develop a persecution complex. Increasingly in recent years, we Christians have seen the laws of the land changed which could make it much more difficult for us to live and act as Christians.

It is difficult to say when this "persecution" began. There were individual incidents across Canada which, collectively, convey that impression.

The Christian Labour Association of Canada has experienced a great deal of this, both as it dealt with individual cases across the country and, more recently in its dealings with the wording of contracts in Ontario which seems to be the secular trade union's determined effort to wipe out the CLAC.

Back in July, 1978, John Vroom of Maple Ridge, B.C., refused to join the Canadian Union of Public Employees (CUPE) when he went to work for the District of Pitt Meadows. Mr. Vroom said that he couldn't join the union because it conflicted with his religious beliefs.

The British Columbia Labour Relations Board turned him down, saying that it was not convinced that CUPE conflicted with his religion. Enter the Committee for Justice and Liberty. The CJL appealed that decision and asked for a proper hearing at which the parties involved could present their evidence and submit their legal arguments.

The Board, however, decided not to have a hearing, but to have a Board officer conduct another private

interview with Mr. Vroom. Based on that second interview, the Board overturned its earlier ruling and has allowed Mr. Vroom to be exempt from joining CUPE. (Full story next week).

The education field in Ontario has continued to be closed towards any consideration of grants for the operation of Christian schools, despite repeated efforts by Christian educators to come to some terms of understanding with the numerous ministers of education.

The Ontario Alliance of Christian Schools (which is actually District 10 of Christian Schools International) as well as the Ontario Association for Alternative and Independent Schools (which is an independent structure consisting of several independent schools) have been and still are in constant dialogue with Ontario education ministry officials in efforts to gain some form of subsidy. There seems to be little hope.

The latest educational matter which deeply concerns the Christian community in Ontario is Bill 4. That bill is currently before the provincial legislature. It has gone through one reading — the introductory one — and must be passed two more times before it can become law.

You read about Bill 4 on the front page of our May 2 issue in an article and also in a letter in the May 9 issue. Bill 4 is entitled "An Act to regulate the Granting of Degrees" and it was designed to stop many American organizations from operating "degree mills" in Ontario. Degree mills are places

where, for a certain fee, you can buy a Masters of Anything degree or a Doctor of What-ever. You pay the price and you will get a pretty certificate which indicates that you have a certain degree in just about any field you like, without attending any classes or taking any exams.

The provincial government wanted to stop that kind of thing from continuing to happen...and rightly so. But Bill 4 is designed to do more than that. It restricts the granting of degrees to bona fide universities only.

If that bill is passed, then the Canadian Reformed Seminary will close, the proposed Reformed (Church) Bible College will not get off the ground, the numerous other denominational seminaries within Ontario will close, the Ontario Christian College will never come to fruition and the Institute for Christian Studies will shut down. What good is a seminary or a college or an institute if the student cannot earn a M. Div. degree or any other degree? Even the prospects of having The King's College (in Edmonton) open a campus in Ontario to create a King's East and a King's West would not be possible under Bill 4.

A lot of leg work is being done on our behalf right now by Christian men and women to see to it that there are amendments to Bill 4 which would ensure the survival of the seminaries and Bible colleges and institutions.

Provincial Members of Parliament are listening to a lot of men and women among us, they are also responding to

letters which you and I are writing and they are answering our telephone calls and listening to what we have to say.

By being on our toes, we are getting through to our political leaders. But they will not change Bill 4 on their own. They need to continue to hear the hue and cry of Christians throughout the province.

These various facets of Canadian society remind us over and over again that the Christian cannot simply sit back in this world and take these forms of abuse. He must continue to fight for that which is right. John Vroom and others like him have been fighting for individual rights for years. OACS and OAAS have been fighting educational battles for years and CJL has gone to court over human rights on more than one occasion.

I mentioned "persecution" at the outset of this editorial. That is a strong word, I agree. Especially in view of the persecution of Christians in communist and Muslim countries. Comparatively, we indeed do live in a free country; a country in which bad laws can be changed and in which a person's decision to be exempt from membership in a secular union is upheld.

We must continue to fight for those basic freedoms. As Christ-followers we cannot be content as armchair Christians. "Stand up, stand up for Jesus you soldiers of the cross." That hymn speaks of Christian activity and Christian action.

Keith Knight

Eastern religions capture the minds of Westerners

by Rev. Johan D. Tangelander

OUR FAITH, OTHER FAITHS

In the Dutch newspaper *Trouw*, Mr. A. Schipper writes that while the established churches are crumbling — the one faster than the other — the interest in Eastern religions is rapidly increasing. We must not exaggerate, he says, but I estimate that the number of Dutchmen involved in these new religions is about 10,000. A few years ago, there were but a few hundred, so we must speak of a remarkable development.

The British actress, Olivia Hussey, married a Japanese singer in a ceremony presided over by the Indian Swami Muktananda Paramahansa, at a plush resort hotel in Miami Beach. Muktananda blessed the newlyweds with the hope that they would "live together in love as long as the sun and the moon shine, as long as the sacred river flows, as long as the holy mountain stands, surrounded by children and grandchildren." The 71-year-old guru, who makes his winter headquarters in Florida, has performed weddings for about 500 couples.

In a small theatre off Broadway, a densely packed crowd listened spell-bound to an orchre-clad holy man from India. He said: "Lord has holy syllable OM in all languages and in all nations. The God Jehovah also said to the Jews, 'IOM that IOM.'" A Hindu, who was part of the crowd, commented: "I looked around, but nobody was laughing. When Americans turn to sacred Eastern things, they lose their sense of humour as fast as they lose their critical sense."

That happened in the mid-1960s when Oriental religions were gaining numerous adherents in the West and many American seekers felt that "the East must be mysterious else life has no more meaning."

Why are Asian religions drawing so many Westerners into their fold? Agehananda Bharati, Syracuse University professor of anthropology, a Roman Catholic who became a Hindu at the age of 15, states his lack of choice as his main reason for conversion. He says: "One must worship Jesus Christ, though the Virgin and the saints provide some variety." Bharati feels repelled by "Father figures like the Judeo-Christian God and martyred teachers." He says that within the Hindu bhakti (devotional) tradition there is a multiple choice: "a male god, a goddess, a lover god, a warrior god, and so on."

In the early 1970s the retired pastor Dr. T.D. Berghuis of Wolvega, Holland, left the Reformed Church (HKN) and became a Buddhist of the Tibetan Order of Arya Maitreya Mandala. This order was founded in 1933 with Lord Maitreya (Lord of Love) as its centre. Berghuis no longer felt at home in the church. He has studied Buddhism and other eastern religions for years. For a long time, he corresponded with Tagou, the great poet-philosopher in India. Berghuis says that "as a liberal" minister he always had great sympathy for other religions.

He had never accepted the uniqueness of the Christian faith. In Buddhism, he found tolerance towards other religions. Yet Maitreya is for Berghuis what Jesus is for Christianity. In Christianity, Berghuis missed the mysticism that he found in Buddhism. He sees Buddhism as a psychological way to the inner happiness of man. Happiness can only be found within and not outside of yourself. Western man with his vast knowledge and technology is not happy.

Both Bharati and Berghuis cite that they could not accept Jesus Christ as the only way to God. And Berghuis, in particular, states the lack of mysticism and meditation within Christianity as reasons for turning to Buddhism.

The current appeal of Asian religions in the West has a message for the church of Jesus Christ. Aren't we sometimes so activistic that we give little time to meditation? And haven't Christians neglected to present a holistic approach to life, separating the sacred from the secular? Haven't Western churches often robbed the Christian faith of its message, proclaimed doubts rather than the unsearchable riches of Jesus Christ or emphasized intellectualized doctrine at the expense of a quiet walk with the infinite personal

God? The Bible offers a rich message-unity with God in Christ, eternal life, holiness, prayer, meditation, power, light, forgiveness of sins, grace, peace, instructions for living — a fountain of life and salvation.

As I think of Bharati I am reminded of Jesus' words: "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6 N.I.V.) And Berghuis' mysticism calls to mind the impressive words of Psalm 46:10: "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

The Western world is in a deep spiritual crisis; the only answer for it today is still the full counsel of God as found in the Scriptures.

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LETTERS

Cambodia gets help on way back to self-sufficiency

Dear Sir:

Let me express my gratitude to you for the very fine content of your paper and your recent report on Cambodia, your article "Cambodia, despite relief, still engulfed in crisis." Your efforts to bring to the attention of your constituency the need in Cambodia is commendable and for this I am grateful.

There is unfortunately an inference in the article which may well discourage well-intentioned Christians in Canada relative to their involvement in further aid to Cambodia.

You have mentioned in the closing paragraph of the letter that "Mr. Shawcross — confirmed earlier reports of inefficient distribution of relief supplies inside Cambodia and warehousing of large quantities of food." He said reports show about half of up to 50,000 tons of UNICEF-Red Cross food sent to Cambodia since October, 1979, were still in warehouses at the end of February.

I make the point that because all is not told about the situation in Cambodia, you have unintentionally discouraged the contribution by compassionate Christians across our country.

I have been to Cambodia and returned to Canada in early February having both witnessed the aftermath of starvation, murder, and genocide. The situation in that country is not all that it should be; however, there are some positive points which I would encourage you to convey to your readers.

It is agreed that relief officials in the country are concerned that the slow pace of the distribution of rice for eating would result in hungry people eating the airlifted rice seed which is going into the country for planting purposes. They further agree that the distribution of supplies in Cambodia is sluggish with ships carrying thousands of tons of rice, waiting for weeks to be unloaded at congested ports in Phnom Penh and Kompong Som. Part of this problem is due to poor planning and the inexperience of Indo-Chinese workers in handling and loading equipment and the fleets

of trucks. The unloading and distribution crisis has apparently not affected the smaller shipments sent by voluntary agencies. Smaller cargos have been received and distributed. In addition to the 600 trucks which were sent into the country by Russia some 1,100 trucks have been donated to help deliver the shipments pouring into Cambodia's two major ports.

I did not understand the problems confronting the Cambodians until visiting the country. Up until the present situation confronted that nation, each of its several provinces were self-sustaining and it was never necessary for an infrastructure to be established within the country to deliver supplies of rice from one part of the country to another. Each province took care of its own distribution. Now we impose an almost impossible situation in any country upon a nation without an infrastructure for such transportation. Those of us who have witnessed the difficulties within the country have some considerable confidence in the

credibility of the present government to distribute rice within their capabilities to do so. I think we should not leave people with the impression that the new government is deliberately withholding food.

You have doubtless been aware of "Project Landbridge" as a co-operative effort of several religious agencies to distribute rice seed to thousands of Cambodian farmers from the interior who come periodically to the Thai border for food. This project began seed distribution on March 31. The border distribution provides food for about 200,000 Cambodians coming by ox cart, bicycle or foot, at the rate of 20,000 per day. Each 66 ton bag of rice seed would yield 1,322 pounds of eatable rice at harvest time and \$2.10 worth of seed will yield enough rice to feed one person for a year.

As we have heard, there is an extensive system of registration and security measures had been set up to prevent theft and black market sales of rice seed. Reports from farmers making the cross

border trip more than once show that only about 10 percent of the seed going into Cambodia fall into the hands of the Vietnamese troops.

In addition to these points concerning seed rice and the distribution of rice many major projects had been undertaken by Christian organizations. As the executive director for World Vision of Canada, I am pleased to announce that several major projects are already underway by this organization. The rehabilitation of our pediatric hospital has begun; the rehabilitation of the faculty of medicine approved; small poultry farms and animal farms begun; assistance directed to the farm and fishing communities.

These are points which will encourage the Christian community.

William J. Newell,
Executive Director,
World Vision of Canada,
Mississauga, Ont.

A word to a lamenting prophet

Dear Sir:

Rev. Arie van Eek in an assessment of how the Church experienced the A.A.C.S., applied to the A.A.C.S. the "picture of the prophet whose task is that of being goad" (1979 AAC Annual Report, Jan. 1980). If that assessment is true, Mr. Peetoom is a lamenting prophet (C.C. April 25, 1980). He bewails the fact that the Christian schools of our land have not repented, seen the light, nor followed his advice printed in *To*

Prod a Slumbering Giant. Because of the nature of Mr. Peetoom's article, the editor of *Calvinist Contact* would have done wiser had he left the article unprinted.

In his article, Mr. Peetoom attacks the assumed 'behaviourist' nature of our schools, shares with us his discovery of the fact that schools are for learning (what-do-you-know!), stresses that his patience with these behaviourists is running out, hammers on his understanding of original sin, and,

of course, makes some advertising for the integrated school. The integrated school is the only school that is Christian if you believe in un-inscripturated wisdom.

I've never met Mr. Peetoom, but now I know him somewhat from the above-mentioned writings. In both, something comes out that may well lie at the root of his problems. In his article in "To Prod" there is one aspect of Christian education that he does not know how to handle, and that is discipline. In his

article (C.C. April 25, 1980) the same problem crops up when he tells mothers to let the kids fool around in the living room ("denying them place and opportunity to play for fear that furniture will get scratched and carpets will get dirty") — and now follow his example of psychological wisdom — "[these mothers] pay for their folly in broken relationships later in life."

When the fundamental understanding of discipline (see Prof. Dr.

J. Waterink's "Theorie der Opvoeding") is missing, one has no other choice than to become a critic of the Christian schools and a "lamenting" prophet.

It would help Mr. Peetoom considerably if he re-affirmed his belief in both common grace and original sin. Yet such re-affirmation requires some discipline.

Wm. R. Rang,
Dunnville, Ont.

Dordt club sponsors agriculture day

SIOUX CENTER, Iowa — If the banner strung from the trees and flapping in the wind didn't attract your attention, the barnyard of animals and the mammoth John Deere tractors in front of the Student Union Building certainly would. It was Friday, April 11: Agriculture Day at Dordt College.

Ag Day was sponsored by members of the Agriculture (Ag) Club, all of whom are Ag or Agri-Business majors. The Dordt Ag Day was sparked by National Agriculture Day, but could not correspond with the national day because of conflicts with Dordt's spring break.

Besides the farm machinery displayed by local implement dealers, and the animals (an ewe and two lambs, a goat and two kids, a dairy cow, a beef cow and calf, rabbits, and rats), there were displays, set up in the Student Union lounge, designed to inform and enlighten the average "city slicker." Most of the displays were put together by members of the Club and such topics as bees, wind power, various cuts of meat, and world hunger were included. There were also a

cow's stomach and an alcohol still on display, for the more adventurous.

For those who wanted to test their potential as a farmer, there was an agriculture quiz of twenty questions dealing with various aspects of farming. Questions about all types of farming were included and your score determined whether you qualified as a Dordt Ag prof (20 right), a biology major (6-10 right), a music major (2-6 right), as well as other appropriate categories. There was a milking contest and a competition to guess the combined weight of the beef cow and calf. Also displayed was a project drawing of the future Dordt farm.

The purpose of this day, according to Ag prof Henry De Vries, was to make the public aware of what the Ag Department of Dordt was doing, and to inform people of recent developments in modern agriculture. He explained that many people still believe that farming is a simple profession, when in reality, it has become increasingly complicated in recent years.

Agriculture is an important field of study at Dordt. It has only been offered as a major for three years and already it is third in number of students enrolled, second only to education and business. More and more prospective young farmers are realizing the need of advanced training and a Christian perspective in farming and agriculture.

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in the
Christian Reformed Church

invites you to become a member or renew your membership. The CW-CRC is dedicated to the full and equal participation of both women and men in the life and work of the church. (CW-CRC has recently contacted each member concerning membership renewal. If you as a member were not contacted, get in touch with us!)

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CHURCH PAGE

PASTORAL PONDERING Time is on our side

When God created us "in his image, after his likeness" God also gave us many gifts. One of God's gifts to us is time! And did you know that we all have the same amount of time in every day as everyone else? Yes, whether student or teacher, factory worker, farmer, secretary, or housewife, young or old, male or female, we all have the same number of minutes in our hours as everyone else. Dr. Ted W. Engstrom says it well when he writes in his book *Managing Your Time*, "No one has more time than you!"

And so, my brother and sister, the next time your church approaches you to spend some time on church work, don't use the excuse, "I don't have the time." Because we do have the time! It is just a matter of priorities! God's Word says, "Make the best possible use of your time" (Col. 4:5). Does all of our time belong to him? Have a good day! Joyously in Christ Jesus,

Pastor Strik,
First Reformed Church,
St. Catharines, Ontario

Manpower shortage for the 1980 shipping season

From my office-windows it is apparent that the Port of Montreal is coming back to life once more. During last week, three ships of Canada Steamship Lines pulled aboard their mooring lines, two lakers of Hall Steamship Co. had their smokestacks puffing, and a Brazilian ship of Netumar Line docked. End of the annual hibernation. Soon we face a new crowd of seafarers when their vessels call at the port. Will these people be sucked in by bars, discotheques or other forms of night life? Or are we ready to show them the way to a more meaningful life through the Word of God?

Most of you are aware of our Sunday evening services in the Mariner's House but our manpower is very limited and it doesn't harm to be aware of that also. If only we had a few more volunteers of all ages. No one should be wary of the fact that he/she is unable to converse in Polish, Croatian, Urdu or Swahili. A smile here and a handshake there does far more than being exposed to blaring music and lewd entertainment. The language of the heart penetrates where God's Spirit prevails. Let's show Christian fellowship towards the sojourners "within our gates."

Harbour Elder,
First Chr. Ref. Church,
Montreal, Quebec

Stirring the church family members

In Hebrews 10:24, 25 we read: "and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near."

This year so far fits perfectly, one of the signs of Christ's return: there shall be wars and rumors of wars. These signs should move us all the more to encourage each other and to build each other up. It seems rather as if a lot of our energy goes into tearing each other down! Satan is becoming more active in the world and in the church too as he tries to destroy the peace which we have in Christ!

We should be busy in this new year, stirring one another up to good works! This text does not say that one such good work is to attend Church twice on Sundays, but certainly it does say that it is at such congregational worship services (which we should not neglect), that we should be stirring up one another to love and good works.

Our worship services should be times of joy and fellowship with God's people to which we look forward and in which we delight and rejoice. Yes, time with our families and even time alone is important, but these times set apart to gather as God's people should be especially precious to us. We should strive to make room in our lives to meet together as family of God as much as possible in addition to making time for our families to gather together.

These hours of worship should be a time of mutual stirring up. Yes, the minister brings God's Word, and that should stir us up—but how can we make our gatherings more consciously times of stirring up one another? Can we take the time to talk together? Should we have coffee downstairs each week? Do you regularly visit or invite people for coffee after church?

We are all members of the family here. It is our responsibility and, according to the Bible, a command that we encourage and build each other up, even as we meet for worship. To do that, we should meet as often as possible! Let's begin today!

Rev. Rudy Ouwehand,
Grace Chr. Ref. Church,
Cobourg, Ontario

Abortion: fault of the silent majority

According to the polls, the majority of Canadians are against abortion. However, in the "Year of the child" more than sixty thousand unborn babies were aborted at a cost of over three million dollars to O.H.I.P. subscribers. The reason: a silent majority does not protect unborn babies. Therefore, if you like to help others saving the unborn for the minimum of two dollars a year, please let us know. Mrs. A. DeVries and Mrs. T. Eisen.

Hebron Chr. Ref. Church,
Renfrew, Ont.

Ministry to Vancouver refugees

Dear Brothers and Sisters, since last Classis, the ministry among the Chinese in greater Vancouver, B.C. has an upward lift due to the support of the First Vancouver Chr. Ref. Church and the Richmond Chr. Ref. Church. Both churches have supported me with labourers to conduct English classes, teaching Sunday School, and offering transportation to bring people in.

Presently we are using the Richmond Christian School's facilities to hold our meetings and classes. They have only 38 chairs and the Richmond Chr. Ref. Church lent us 20 more chairs that can meet our present need. Last Sunday worship, we had about 50 in attendance.

Thus far, we have received funding from Home Missions

and contributions from the area churches. With these funds, we were able to pay off the balance of our copier and duplicator, to purchase 100 Chinese Bibles, to order about \$1,500 worth of Chinese Christian literature, and to start an advertising campaign in a local Chinese newspaper and other media.

I have also worked out an arrangement with the Back to God Hour that I may broadcast a message once a month through the local VCJB station to the Chinese listeners.

The work in Abbotsford continues to grow because of new arrivals of more Chinese "Boat People." The attendance there is about 70 adults and 30 children. There are about 20 in catechism class every Friday as candidates for baptism. The problem is that they came from different churches and I have not yet worked out the procedure and the schedule of how and where to baptize them. I need classis' advice.

The work in Lynden remains quite stable as some Cambodian families moved to Tacoma and some new families are coming to join the group. The Chinese families are quite stable and all are staying put for the time being. Maybe all will move to big cities later on.

We need all your support in prayer as the work is not easy and the loads are heavy. Presently my wife and the baby are taking off for a few days rest in Seattle. Financially, we have not calculated the need of a minibus in the work which is so essential as our people are new immigrants and refugees have no transportation to come to

our meetings and classes.

We thank you for all your support and anticipate a great harvest as we co-labour together. God bless.

Humbly submitted,
Stephen M. Jung,
Philadelphia, newsletter of
The Chr. Ref. Church,
Richmond, B.C.

Recommended reading

Many parents face problems beyond their ability to cope. John White, a Winnipeg parent and associate professor of Psychiatry, offers comfort to parents of children with severe problems, in his book, *Parents in Pain*. Although the book offers practical advice, this is not a how-to manual for making rebellious children behave. Rather, the author helps all parents deal with their own guilt, frustration, anger and sense of inadequacy. This book of comfort and council is highly recommended to parents.

Chr. Ref. Church,
Fruitland, Ont.

ATTENTION

The soon to be organized church of St. Albert, (near Edmonton) requires the services of a
RETIRED MINISTER
for the period of
ONE YEAR
COMMENCING FALL 1980.
For further particulars
please call collect:
(403) 458-7381 or
write to:
Postbox 176, St. Albert, AB.

Rev. Peter Nicolai of Fellowship,
Toronto, Ont.

Deceased
Rev. Karel De Waal Malefyt,
minister in Edmonton 1930-1938.

He continued to say that Rev. Bronsveld should dig deep in that Word to know that Word intimately so that it would possess him, as he possesses it."

He then charged the congregation to welcome and receive their minister as a servant of God, to support him, and to remember him in their daily prayer. The congregation responded to this by saying: "By God's grace we do."

Rev. Bronsveld then announced the doxology, and pronounced the benediction.

After the worship service, the president of the consistory, Mr. J. Thalen, congratulated the new ordained minister, and thanked Rev. Van Dyken for his guidance, support, and the pastoral care given to our congregation in a very difficult time of separation and reorganization.

Opportunity was then given to the delegates of the various churches and friends to convey greetings and congratulations.

While refreshments were enjoyed, many words of encouragement were spoken, but most of all, thanks to our heavenly Father was given, who made this all possible, for to him belongs all glory and honour. "O give thanks unto the Lord for he is good, for his mercy endureth forever."

For the Consistory,
P. Vanderlei,
Clerk.

Listowel has minister

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (St. John 15:7).

On Friday, March 28, 1980, the congregation of the Listowel Orthodox Christian Reformed Church experienced a small part of that marvelous blessing promised in this text, in the Lord's wonderful provision of a pastor, in answer to our prayers.

This provision was made in the ordination of Mr. Cornelis Bronsveld to the Ministry of the Word and Sacraments as our pastor-elect. For all of us, this joyful occasion confirmed again God's great faithfulness towards his people, and that his wonderful ways are past finding out. "For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isaiah 55:9).

The ordination was performed in an official worship service as called for by the consistory, in which Rev. H. Van Dyken was officiating.

The sermon was delivered by John J. Byker, based on the Scripture passage as taken from Kings 13.

Rev. Byker addressed the brother to be ordained with an emphatic warning to adhere only to the Word of God. That Word which is not complex, but simple and tremendously rich, and which rejects all kinds of philosophies of man and so-called, "prophets."

With this solemn warning, Rev. Byker completed his sermon.

Rev. Van Dyken, as officiating minister, then addressed the congregation, and read Art. 8 of the Church Order of the Christian Reformed Church as adopted in 1926. He proceeded with the reading of the Form for "The Ordination of a Minister of God's Word." Mr. Bronsveld answered the questions as directed to him by responding: "By the grace of God I do with all my heart."

The brother was then requested to kneel, and both ministers, Rev. H. Van Dyken and Rev. John J. Byker took part in the laying on of hands, after which the congregation sang Hymn 280:3.

Rev. Van Dyken charged Rev. Bronsveld from the Word of God to "Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine" (2 Tim. 4:2).

In defence of human rights

by Harry Antonides

"In defence of human rights." This is how the theme of this year's convention of the Christian Labour Association of Canada was aptly summarized. "It's an old theme" said the convention chairman, "yet it has lost none of its significance for us today."

Members and supporters came from far and near to attend CLAC's twenty-eighth convention held on Saturday, April 19 in the now familiar surroundings of the Silverthorn Collegiate Institute in Etobicoke, a Toronto suburb. Sylvan Gerritsma, national secretary, summed up his annual report with the reminder that "our weapons of defence should not be the worn-out theories of the humanist religion, but the living and life-giving Word of God, the only firm foundation for freedoms and rights." This sentiment provided a fitting background for a day filled with reports, budgets, singing, speech making, and just plain meeting old friends and making new ones.

Wayne Drost, national president and chairman of the morning session, got the convention underway by recalling the memorable speech given by Professor H. Evan Runner at the 1967 convention. Professor Runner had shown how fragile the humanist basis of rights are, but his speech had also been a clarion call simply to get on with the work to be done in total reliance on our God.

Mr. Drost reminded us that in continuing to press home the issues of rights and freedoms, we are not demanding special favours on our own behalf, but we are acknowledging that God's law for creation is the only reliable basis for a just society. He also expressed appreciation for the

widespread support CLAC received during the current publicity campaign aimed at acquainting all Ontario MPPs with the plight of CLAC construction workers who are barred from their jobs.

The business section was expedited without a hitch. The secretarial report highlighted the main developments during the past year. There were setbacks, but nonetheless the work had prospered, and the CLAC is slowly but steadily growing. An especially important event was the merger of the CTUC and the CLAC which unfortunately ran into a few technical snags, with the result that the Ontario Labour Relations Board ruled the merger invalid. Consequently, the convention had to go through the procedure of approving the merger arrangement all over again and to amend the constitution. This time every possible loophole was taken care of, and the motions sailed through smoothly.

Another sign of growth was the reopening of the CLAC office in Edmonton. Co Vanderlaan and his family moved to the Alberta capital, and consequently the work in this province has been stepped up to the delight of the Albertan members and supporters. (Greetings and good wishes were received from the Albertans via Mr. Vanderlaan.)

It was also a year of coming and going of staff members. Stan DeJong who served CLAC since 1965 and Jack Wagenveld who was the full-time representative of the CTUC for 16 years took their leave at the end of 1979. Their contribution was gratefully acknowledged. A new face on the staff is Ron Rupke, who is now working out of the Toronto office.

The financial report showed

expenditures for the past year of \$602,000, resulting in a small deficit. The budget for 1980 amounts to \$670,000 and contains a sizeable deficit. This figure provides for some staff expansion in 1980. Currently CLAC has 14 male and 12 female staff members.

□ Human rights

Dr. Paul Marshall, lecturer at York University in political theory, researcher for the CJL Foundation, and recently-appointed lecturer at the Institute for Christian Studies, spoke on "The basis of human rights in Canada." Taking his starting point in the Christian view of those rights, Dr. Marshall explained that the prevailing view of man is inadequate and provides a very weak and fragile basis for human rights. For if human rights and law are no more than human inventions aimed at certain self-chosen goals, what is considered to be expedient today may easily be rejected tomorrow. Consequently, human rights and freedoms are exceedingly insecure.

Citing a number of examples, such as the loss of legal rights of unborn children and of certain religious communities to develop their internal life in accordance with their own beliefs, the speaker made his points crystal clear. Marshall urged his hearers to remember that we may never simply fight for our own rights on the basis of self-interest. Rights and freedoms are a gift of God and they entail a responsibility also for the poor and the needy in our midst, he asserted. This thought-provoking and lucid speech by Dr. Marshall provided a fitting conclusion of the morning session.

The afternoon session was opened by Bruce de Boer, national vice-president. He announced the

results of the elections and other votes. Jack Duiker (Barrie) and Dave Tiemstra (Edmonton) were re-elected as members of the national board. John Luymes, now of Drayton, was chosen to be the new board member. The chairman expressed the thanks of the members and the national board to the retiring board member, Elbert van Donkersgoed, who has faithfully served in that capacity for a number of years.

Of special attraction was a brief speech by CLAC's Toronto legal counsel, William R. Heridge, who explained the status of subcontracting and non-affiliation clauses and urged CLAC to continue its efforts in defence of the right to exist. He emphasized the need to seek changes in the law itself.

Brad Breems, now stationed in Vancouver and working with Neil Roos, conveyed the greetings of CLAC members and friends in Canada's westernmost province.

□ Contradictions

The highlight of the afternoon session was the address by CLAC's executive secretary, Ed Vanderkloet, who spoke on "The iron and the clay in the foundations of human rights."

Mr. Vanderkloet traced the development of constitutional law in the British tradition, pointing out that there are many valuable elements in this tradition. Nonetheless, as a result of the inroads of secularization, human rights are no longer anchored securely. All kinds of contradictions have crept into the law. For example, on the basis of a humanist view of man, capital punishment is abolished while wholesale massacres via our abortion laws are legitimized. The same kind of contradictions are also encountered in other areas,

including labour relations.

The speaker singled out the idea of human autonomy as the leading influence in our society. On that basis, human rights have become abstract and seen as the fruit of a voluntary agreement among people who want to promote their own interest. This "contradiction" idea of the law is fundamentally at odds with the biblical view of the creation order. Vanderkloet stressed that we should view rights and freedoms in terms of man's calling, which is always placed in a certain societal context.

The speeches by Dr. Marshall and Mr. Vanderkloet complemented each other exceedingly well and helped to clarify the important issues underlying our legal rights and, above all, our Christian task in the world. The speeches will be published in the future, thus providing an opportunity for many more people to benefit from them.

After adopting a brief resolution, addressed to the Ontario and British Columbia governments, the convention was closed with a few fitting words by the chairman, songs and prayer. One of the songs that did not fail to stir the audience was composed by Frank De Vries of Vancouver and simply entitled "Workers' Song." The final verse is a beautiful prayer that makes a fitting conclusion to this report.

"O Father of all labour, employer, employee,
You gave your Son for sinners;
Your spirit set us free.
You are a faithful Father, who
faithful will remain.
If in the Lord we labour, our work
is not in vain."

Graham crusades reach diversity of people

MINNEAPOLIS, U.S.A. — Evangelists of the Billy Graham Evangelistic Association speak each month to diverse audiences in different parts of the world. In February, for example, they participated in evangelistic crusades in Great Britain, the Caribbean, the American sun belt, and in Nepal.

Billy Graham himself was involved in 14 days of meetings in historic Oxford and Cambridge universities in England. Thousands of students and townspeople in both communities attended the meetings. British hosts were pleased with the response, the stimulus given to their churches, and press coverage which made religion front page news.

Four Association evangelists — Ralph Bell, Roy Gustafson, Howard Jones, and John Wesley White — teamed up for 15 days of meetings in communities across Jamaica. Over 350,000 people attended and over 14,000 public decisions were recorded. The national outreach was supported by over 400 Jamaican congrega-

tions.

Meanwhile, on the other side of the world, Dr. Robert Cunville, another associate evangelist with the Billy Graham team, was conducting a historic crusade in Kathmandu, capital city of the Himalayan kingdom of Nepal. That 'Good News Festival' was a first for Christians in the landlocked country northeast of India. Although the total Christian population of the Kathmandu valley numbers only about 500, over 9,000 attended the crusade services in the Rotary Club Hall. One hundred and fifty-one indicated faith in Christ and were added to the churches. Christian workers in Nepal saw the crusade as the dawning of a new day.

Leighton Ford, vice-president of the Billy Graham Evangelistic Association, was in Tucson, Arizona for a ten-day crusade. A total of 27,200 attended the nightly meetings and 454 registered public decisions. In addition, Ford addressed university, civic and military gatherings and was

involved in radio and television interviews.

An Association spokesman points out that those diverse situations with their peculiar problems and varied responses, underscore the challenge and complexities of the evangelistic task in the modern world. Since the Graham-sponsored crusades were initiated in 1949, association evangelists have preached in most countries, including several behind the Iron Curtain. They report that mass evangelism continues to be an effective method in communicating the Christian message.

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Kentville Christian Reformed Church

25th Anniversary

The C.R.C. in Kentville, N.S. hopes to celebrate her 25th Anniversary on June 22 and June 26, the Lord willing. All former members and friends are cordially invited for worship and fellowship.

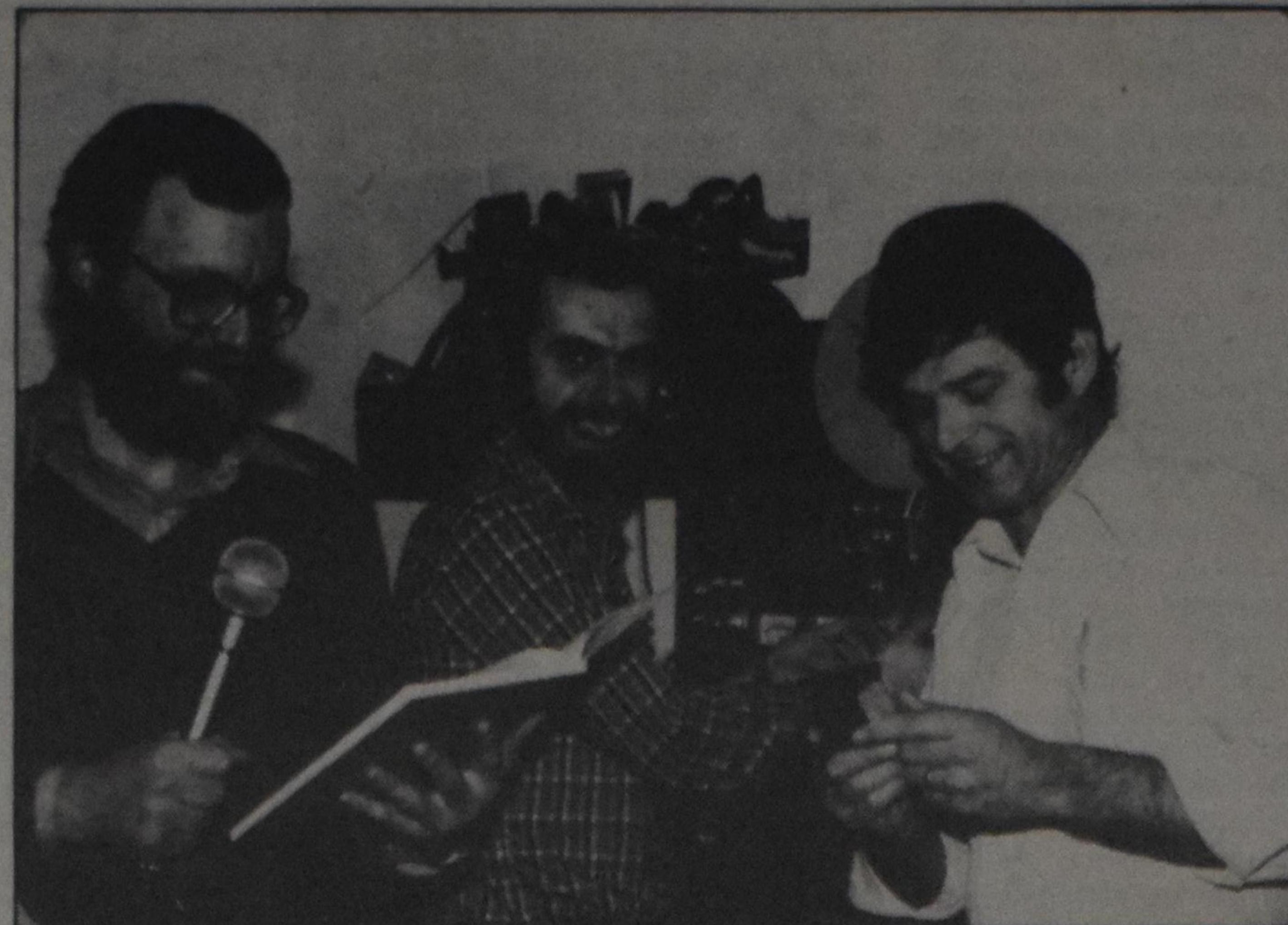
Sunday morning at 11

by Pat Olivier

Every other Sunday morning, the eleven o'clock service of the Smithers Christian Reformed Church is heard on the only AM radio station in five northern B.C. towns: Granisle, Burns Lake, Houston, Smithers and Hazelton, a radius of 200 miles.

This is nothing new. Other churches in this area used to take turns broadcasting their services on alternate Sundays. These churches gradually withdrew their services from the air and the Christian Reformed Church was afraid that it would be asked to withdraw its services. But God had better plans. Instead of being asked to withdraw, the church was asked if it would like to use the alternating Sundays, for a small fee, to broadcast a Christian variety program.

A committee was formed by the church in September and "Sunday Morning at Eleven" began to take shape. The original members of the committee were Hank Hoornenborg, coordinator; Bill Vandegrift, and Ed Vandegrift, sound technician. In October, Netty DeGroot, Ernest De Vries, Wilma Hettinga, Hilda Kruisselbrink, Pat Olivier, and Susan Van Geemen had become actively involved.



On November 4, after much work, the first program was on the air. The theme was "Reformation." Since this time, a different variety program has been broadcast every other Sunday: "Gratitude," "Advent," "Christmas Everywhere," "Happy New Year?," "Work," "Bible Reading" and "Music."

Filling an hour was not as easy as

many had expected it to be. Every Thursday evening the committee meets to discuss ideas and to go over programs. Many countless hours, apart from Thursday evenings, have been spent coming up with ideas, writing and rewriting programs, finding poems and songs appropriate for the topic, and recording the program.

In spite of all the problems

encountered — the telephone ringing during recording; the frustration over organizing details; the frantic endeavour of all to find a certain song on a record which everyone knows exists but no one can find; the need for a greater variety of radio voices; and finding out that the taping must be done over again because a laugh or private conversation somehow made it on the tape — the committee finds its task a joy.

"Sunday Morning at Eleven" has in mind a non-Christian audience. The program begins with a short introduction to the topic for that day. This is followed by a song. The message, one to which all can relate, differs in format each time and is usually interspersed with songs directly related to it. At 11:30, our children's program comes on the air. Through story and song, the committee also hopes to reach out to children. The last 15 minutes is taken up with music and prose which further rounds out the theme.

It is the prayer of the committee and the Smithers Christian Reformed Church that God will use these programs as a means of calling men and women, boys and girls to serve him. May we joyfully continue to do this work for Him!



PASTORAL COUNSELING

Getting through to teenagers

Ralph Heynen

One mother writes: "Many parents seem to find it difficult to get through to their adolescent children. In our family I seem to be able to get through to one of our youngsters but the other two are not willing to listen. They play loud music which cuts out all opportunity for conversation. My husband said to his son, 'Shut that thing off, I want to talk with you,' but by the time he had succeeded in getting the noise level down, the spirit for a nice cozy conversation had been lost. Awhile back one of my daughters who is 16 years old placed a sign on her bedroom door marked 'Private.' I took it off because I didn't think it belonged there and then a new sign came up — 'Keep Out, This Means You.' It was larger than the other signs so I felt maybe it would be well to let her have her privacy if this is what she really wanted. After a month it's still there, it shuts off all communication. I like to talk with my daughter, but she takes refuge in her room and tunes out both my husband and I."

Many parents feel not only that their children tune them out but also these young people seem to respond in such a way that they don't want their parents to be involved with them. They turn off their parents in such a way that it frightens the parents. I get the feeling too that this mother is frightened of her teen-aged youngsters so that she is not going to step in and take over, but she's being controlled by these clever teenagers of hers. I think this is a mistake when parents do this. There is another

side to all of this and that is the fact that parents feel turned off and tuned out by the way the teen-agers respond.

Teen-agers tune out their parents and all authority figures, but then they turn around and share everything with their friends. The telephone has been a subject of conflict in many families, particularly if there are one or two teenagers. They can go on endlessly on the phone. Parents often have to set their own limits. In a more affluent home I know, there are parents who have entrusted their son or daughter with a private phone of their own because otherwise the family phone would always be in use. I have often marveled at some of the information that these young people share with each other. They know who has dates and with whom, how often, who's going steady and all this sort of thing. They go even a bit further; they know whether there has been some sexual activity between a boy and a girl. They know which one of the girls is playing around or which one of the boys can be expected to make sexual advances.

The whole intimate side of life is laid open to their friends. Here they talk so freely, they communicate with each other. I know of a number of mothers who have gone to talk to a girlfriend in order to find out just what was going on in the life of her own daughter because the girlfriend knew much more about it than she did. Of course, that is not a good approach to take and many friends are not going to tell what is

going on in the life of their friends because of the fact that they don't want their parents to know.

It is as if we're living in two worlds — the parents live on one level, the children live on another. They think of their parents as the authoritarian ones; they think of them as the providers, they think of them as the ones who can give them money and the use of the car. But the thing is they don't want to share with their parents. They look at their friends and they know what the latest style is in clothes; which clothes are for which occasion and what looks good. They can tell you about hair styles that are in Vogue and which movie star wears her hair in this way or that way.

Studies have shown that adolescents shift their admiration to their peers and away from their parents as they grow up. There is some time in this development when they don't care about the opinion of their parents. They are not interested in what adults have to say. They're interested only in teen-age reactions because this is their life. Studies show that by the time the student reaches 10th grade, 60 percent of them have turned to their peers, to their friends and away from their parents. Many of these think of youngsters that still listen to their parents as being out-of-it or being completely square because they're still listening to dad and mother.

I believe that parents have lost touch with teen-agers because they're afraid of them. Many mention that they will be

happy when their children get through those difficult years and this fear is not only harmful but it's useless. When you get down to the level of the teen-ager and get him to talk, he'll repeatedly talk about "my dad and my mom," and they say this even with a bit of pride. Another evidence of the place in which they hold the family is when there is an accident or a serious illness in the family; they awaken a keen interest and a helpful response to provide for the needs of the family or to help out in these situations. They show that they really want the relationship, but at the same time they have a tendency to make it rather difficult.

Does the influence that we've had over them in the earlier years of life continue then through the teen-age years? I'm sure that it does. When there has been a good relationship during the early years of life, the first five years, they are not going to go too far from the way of life that has been shown them. We must remember that each young man and woman must find his or her place in life.

THOUGHT FOR THE WEEK:

We all long for a victorious faith. One of the ingredients of this positive outlook upon life is the ability to smile even when the going is rough. Our Lord said in one of the darkest moments of His life, "Be of good cheer, I have overcome the world." At that time He had the sorrows of the world in His heart but He had the joy of heaven in His soul.

The Adventures of the Jolly Baker

by W.G. Vandehulst



61. It was night. The innkeeper had left, setting the candle on an attic beam. "I'm going to join my little granddaughter. Yes, I watch over her like a miser over his money. Have a good night, folks!"

Baker Bumble pushed aside the blue curtains of the closet bed and climbed inside. The long day in the open air has made him very sleepy. Downstairs at the table he had almost nodded off. No doubt the beer and the pancakes and sausages had something to do with that. Aah! He crawled under the blankets and stretched out. Aah, that mattress felt good.

He hadn't forgotten about his precious little box, however.

62. The little box with its secret ingredients was tucked under his mattress. He was lying right on top of it. It made a lump in the mattress so that when he lay on his back his big belly stuck up even higher than usual. But at least this way it was safe. Who would look for it there? And who would dare take it?

Pleased at his own cleverness Baker Bumble lay back. All his worries, all his fears faded into the night. Contentedly he folded his hands over his belly and sleep closed in on him.

His wife was whispering. She wanted to tell him something. He tried to listen, but sleep was carrying him off. Why didn't she come to bed?

63. Mrs. Bumble was fearfully exploring the dark attic. She waited, listening at the top of the ladder until she heard the innkeeper babbling with the little girl in the bed downstairs. When all had fallen silent, she took the candle from the beam and cautiously began to explore her surroundings. What a lot of clutter: sacks, old crates, a pile of wood, a broken beam. And darkness, eerie darkness everywhere. But her candle drove back the darkness. The man with the pointed hat wasn't up here. If she found that pointy-hatted spook, she'd . . . she'd . . .

Her knees shook. The hand that held the candle shook. She'd pound him with her slipper — that was what she'd do!

64. Shh! What was that?

Oh, it was only her husband crawling into bed! How could he? Without first checking out the attic to make sure it was safe! The boob! Listen to the bed creak.

Shh! What was that? That didn't come from the attic. It came from outside. Footsteps?

She was near the window. She would look — look and listen. She shuddered, but frightened as she was, she became bolder and bolder. She was seized by an almost reckless boldness.

Carefully she pushed open the window. Blackness. Below, something crunched in the gravel. The door of the barn squeaked softly. What if it was the black rider with the pointed hat? What if . . . what if . . . ?



65. Mrs. Bumble could see nothing. When the moon briefly peeked between the scudding clouds, she thought she spotted a dark shape. Or did she? Was that a horse between the two giant oaks?

But the moon slid back behind the dark flood of clouds whipped along by the wind. Again she could see nothing. Dead leaves fluttered into the attic through the open window. One large leaf caught in her cap and then flipped down over her left eye. What about that horse in the yard below? Or was there no horse? Had her eyes tricked her?

Ah, she had an idea. The candle! She didn't care if the black rider did see her! She just had to see! Boldly she thrust the candle out through the window.

66. She just had to see if that was a horse between the trees. She had to . . . Whoosh!

A sudden gust of wind blew out the candle. A darkness deeper than before engulfed her. Again the barn door squeaked. Or was it the branches of the old oak trees groaning? Poor Mrs. Bumble! She hung out of the window staring into the black night, her heart pounding with terror.

She had no flintbox with her to relight the candle. It was in her husband's pants-pocket. But where were those pants? In fact, where was her husband? She was lost in the cluttered attic. Where was the bed and where was the hole for the ladder? What if she stepped into it?



67. "Henry! Henry!" she hissed fearfully.

But Henry doesn't hear her. Henry is flat on his back, his belly sticking up, his hands folded across it, fast asleep.

"Hen-e-ry!" she cries once more in a low, frightened voice. Leaving the candle somewhere in the dark, she drops to her knees. Carefully she crawls away from the window. She doesn't dare walk. But which way should she crawl? Where is the bed? Oh, that sleepyhead! That dopey dreamer! He had deserted her in this terrible darkness, in this terrible attic.

"Henry! Oh, Henry, please!" she cries, almost weeping in fear. "Hen-e-ry!" Henry snores on.

68. Mrs. Bumble has no choice. She has to crawl on, dragging her best skirt over the filthy attic floor. She can't very well stay where she is. She shuffles forward on her hands and knees.

Her hand touches something. Brr! Something soft! It moves! It shoots away from under her hand and brushes right past her. Screaming in fear, Mrs. Bumble rolls across the attic floor. Then she sees that it's the innkeeper's cat. She had seen it climbing the ladder earlier that evening but had forgotten all about it. For a moment she sees the cat, also badly frightened, in the faint moonlight in the window. Then it darts onto the roof, into the night.

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TRADITIONAL FAMILY BAKING

How much can I deduct for Christian education?

by J.P.B. Holzmann

Mr. Holzmann is business manager of Edmonton Christian Schools.

Income tax time always brings with it the request of the tax deductibility of tuition fees. Many phone calls are received by the Edmonton Christian School Society office as to the procedures followed. It seems that at income tax time, the dollar signs are in real focus, also in our circles.

Of course, these are very open and honest questions which need to be answered. Tuition paid to our Society is money for services rendered and as such, not tax deductible. However, since the cost of these services and the amount of children from one family or another in our school(s) comes into the picture, it needs an explanation.

We have, over the last 15 years, discussed and asked permission from the Department of National Revenue or Revenue Canada every year to issue receipts for the amount paid in excess of

the cost per child. Revenue Canada brought this to our attention in the earlier days of our operation as we were not following the proper procedure. At first, we were upset and felt discriminated against.

This was not the case, since we were not following the law, which means what our Lord said, "Render to Caesar the things that are Caesar's and to God the things that are God's." We then had meetings with the taxation department to come up with the proper answers.

We agreed that every year we would ask permission from the Department and set a cost per child figure, multiply this figure by the amount of children per family in our school(s) during the tax year (January 1 - December 31) and any amount in excess of that figure contributed by the parents would be tax deductible.

We felt that this was a just and honest solution and a proper interpretation of the law. This was also good for the parents with one child in school which were paying more than the cost per child and

therefore received the largest tax deductible receipt. We agreed with Revenue Canada that all our receipts would show the total amount of fees paid during the calendar year, the amount of children per family in our school(s) multiplied by the cost per child set and the tax deductible amount if any. That is why most parents with three or more children in school do not and did not receive tax deductible receipts for tuition paid and parents with one or two children in school(s) did.

We have never given in to arguments and I hope we never will, that part of our education is religious or Christian. This is and never has been the intent of starting Christian schools. The name Christian schools says it all. It doesn't say 25 percent or 50 percent Christian school, but it says Christian school 100 percent.

With much interest I read the articles in *Calvinist Contact* of January 18 and February 29 on this. I am unable to comprehend that we would even think of compromising for a few extra tax dollars and sell

out our Christ-centered education. If we ever would, the devil will have a "field day" and the world will laugh at us. With all our imperfection, we are and shall remain Christian schools (100 percent).

Our Boards over the years have fully and unconditionally supported this stand, even though questions have been asked many times and it has been discussed many times, we have remained honest and open to Revenue Canada. As the last letter received from them indicates: "We have reviewed the calculations set out in your letter and would confirm that the approach used appears to be compatible with the policy. We trust this will satisfy your requirements." (March 12, 1980).

The calculations used are worked out as follows: For the 1979 Tax Year:

Expenses: Instructional costs (excluding Kindergarten)
Administrative costs
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Less:	\$1,320,051
Miscellaneous Income Grants	694,719

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Southern Alberta deacons see need for training

Saturday, March 29, 1980, the Southern Alberta Deacons' Conference held its spring meeting in the First Lethbridge Christian Reformed Church. The meeting was well attended by deacons as well as visitors.

A report was given of the CRWRC by John Kreeft. He made us aware once again, how important this work is and how fortunate we are to be involved in this.

The refugee program was also discussed. All but one church had so far sponsored one or more families and some were waiting to receive a family. In all, we now have 116 people and applied for 34 more.

Mr. Herman Vandenberg of Sonshine Centre in Calgary, spoke to us. His topic was "How to help without a handout." He told us a little about the work at Sonshine Centre and also showed us how we can become more aware of the needs of people. How to listen to people and find out what they are saying behind their statements of discontent. And when we do discover needs, help him in humility in that way we can

help him in wholeness. To transmit our love for Christ, we have to appreciate all people in church. We have to accept people in love and fellowship. After Mr. Vandenberg's thought-provoking words, a lunch was served by the ladies.

Rev. J.S. Hielema spoke to us after lunch. His topic was "Creativity as a problem in Christian counseling." In his speech, he talked about how the society as a whole, has become very indifferent to one another, producing a people that cannot be disturbed. How do we as deacons respond? How do we meet life's burdens? How do we experience reality?

Rev. Hielema gave us some real insight into the meaning of creativity. True and God-given creativity, he said, finds its origin in Jesus Christ, the Creator and Recreator of man and this world.

From a Christian point of view, creativity means the courage to be what you are called to be in Christ: courage to go on and on even if most people do not seem to understand. The first and most obvious trait of a creative

person is "openness." The creative person welcomes each new opportunity to make use of his talents and gifts and insight. He is alive in Christ. He is eager to be guided and guide in all the truth.

The creative person knows that he must respond now to the known situation. And the creative person does not disassociate himself from the experience and wisdom of others. Creativity is a whole-hearted commitment. We must serve the Lord, the Bible says, with all our heart and strength and mind. Our whole being must be involved in this longing to use our God-given talents in the service of the Lord.

He went on to say that problems are part of the process of living. In Christ's name we have the creativity and the renewing power to develop a full life of love and beauty and righteousness and peace and joy, the way of Christ is sometimes hard to follow and it calls for tremendous sacrifices. Man, he said, is not a thing to be pushed around. He is a creature of God called to be conformed after the image of Christ. Rev. Hielema urged us

to openly and honestly deal with our fellow men in terms of the Word of God.

In the discussion that followed the speakers it was made very clear that the deacons felt ill-prepared for the office of deacon, but very eager to learn to do a better job. The conference is very concerned about deacons being aware of their task. Classis was

approached and agreed that a minister and a social worker should visit each congregation and hold training sessions to better equip the deacons.

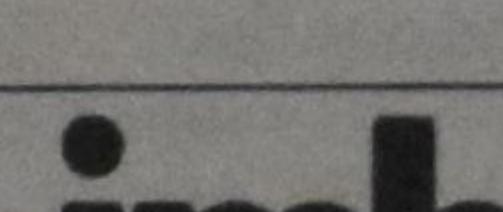
The day's session was closed with song and prayer. And we all went home being more aware of the privilege of serving in God's kingdom.

Martha Devos

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John Ludwig

The handicapped child and his family

by Celia DeVries

Mrs. DeVries is a mother actively involved with mentally handicapped children in the Burnaby, B.C. area.

Long before a baby is born, parents wonder what the child is going to look like. Will it be a boy or will it be a girl? What colour of hair will he have? Will he have Daddy's blue eyes or Mommy's brown ones? Boys' names are picked, girls' names are picked. Many other dreams and hopes are built upon the unborn child. Family, close friends and even neighbours become involved with the coming baby. Somehow, babies belong to everybody.

When the great day of the baby's arrival is near, normal life stands still for awhile. The parents can only think of one thing — the coming baby. The intensity of the birth of the child takes up the entire day. When the actual moment arrives and the newly born child takes his first breath, life stands still for yet another few seconds. Then after the gray colour of the little body has slowly turned into pink, all the onlookers stand still in silent awe. The Lord, in all His greatness, has created a new life.

But oh, how hard it is to discover that the baby is not like other babies. Suddenly a whole different role is placed upon the parents' shoulders. They were not at all prepared for such a shock. They had only learned about the care and growth of normal children, babies who develop like most babies do. Now they have to take time to readjust.

Yet, in reality, everything is the same. They are the same parents and the baby is the same baby. And no matter what doctors, specialists or social workers might say or recommend, it is the parents who will have to start working and planning for the child. It is the parents who are the receivers of this great gift of the Lord God Almighty. This handicapped child is His child, and so he is to be raised to serve Him and, through Him, his fellow man. This child was not born to be patronized, pitied or over-protected. Neither was he born to be rejected and hidden. This baby, this human being, is a full member of the family he is born into, and by being that, he will have to learn to share in the family life as best as can be managed.

The word "handicapped" covers a wide range of abilities and behaviours. But as with all children, the handicapped child needs love, affection and discipline. After all, the aim is to raise the child to serve his Maker and, through Him, his neighbour.

The training of the handicapped child must be done in easy, consistent steps. One skill depends upon the

other. As the behaviour of the child might be unacceptable and very hard for the parents to cope with, the task of training will not always be easy. But not only will the parents suffer from the difficult behaviour of the handicapped child; brothers and sisters may have an equally hard time. Much depends upon the attitude of the parents towards the acceptance of the handicapped child into the family unit. By showing respect and fairness to the handicapped child, brothers and sisters can only be influenced for the good. This fairness and respect will necessitate the action of disciplinary measures towards the handicapped child resulting in a correction of his maladaptive behaviour.

Part of family

At an early age, the handicapped child must learn that he is a member of the family and not the only person needing attention. He must learn to listen and to respect his family members as people, so that when he comes to the age of school training, he will have the concept of respect for others as well.

When the siblings of a handicapped child are old enough to understand the development difficulties such a child faces, it might be wise to obtain some good books on the subject of mental retardation in order to answer questions and correct common misconceptions like, "retardation is always inherited," "they are unteachable," and "they are a shame to be with." In order to acquire sound family relationships, every opportunity for growth and challenge should be explored.

The handicapped child could very easily become a source of extreme unhappiness between the father and mother and, in this way, could make the home a place to be avoided. This would place the child in a "cause" position which would limit his growth and development greatly. Love, understanding and dedication are most important to the handicapped child. This child must not be recognized as the only person in the family. All children and all parents need love, understanding and compassion in their lives in order to live fully and happily. Parents and children alike are servants of one another, but not slaves. The extra work involved with having a handicapped child becomes too great a stress, unless all take part in the care for him.

Yet life must remain to be fun and the family unit must be a place in which to relax. If the behaviour of the handicapped child becomes too difficult to cope with, then measures must be taken to communicate feelings of frustration and anger. A review of the family

situation would be in order. It would do good to program things that parents can do in and out of the house so as to help the other children have a good time with or without the handicapped child.

Vacations are another consideration. Facilities have to be found to place the handicapped child for a short stay so that his family can have a few weeks in which they do not have to be concerned about his care. In this way, the handicapped child learns to depend upon other people; people who are well-trained to cope with his developmental difficulties. Also, in this way, the family remains a normal family which works together, communicates normally and lives a life like families without a handicapped child.

In order to acquire such a lifestyle, much wisdom and understanding must be found. Realizing that the Lord will grant this upon request, will give the family of the handicapped child, a hopeful outlook and a bright future. For God will give His people strength and hope and never will He let down them who serve Him. For as well as any normally developing person, He also loves the blind, the autistic, the cerebral palsied, the emotionally disturbed and the mentally handicapped. They are all His.

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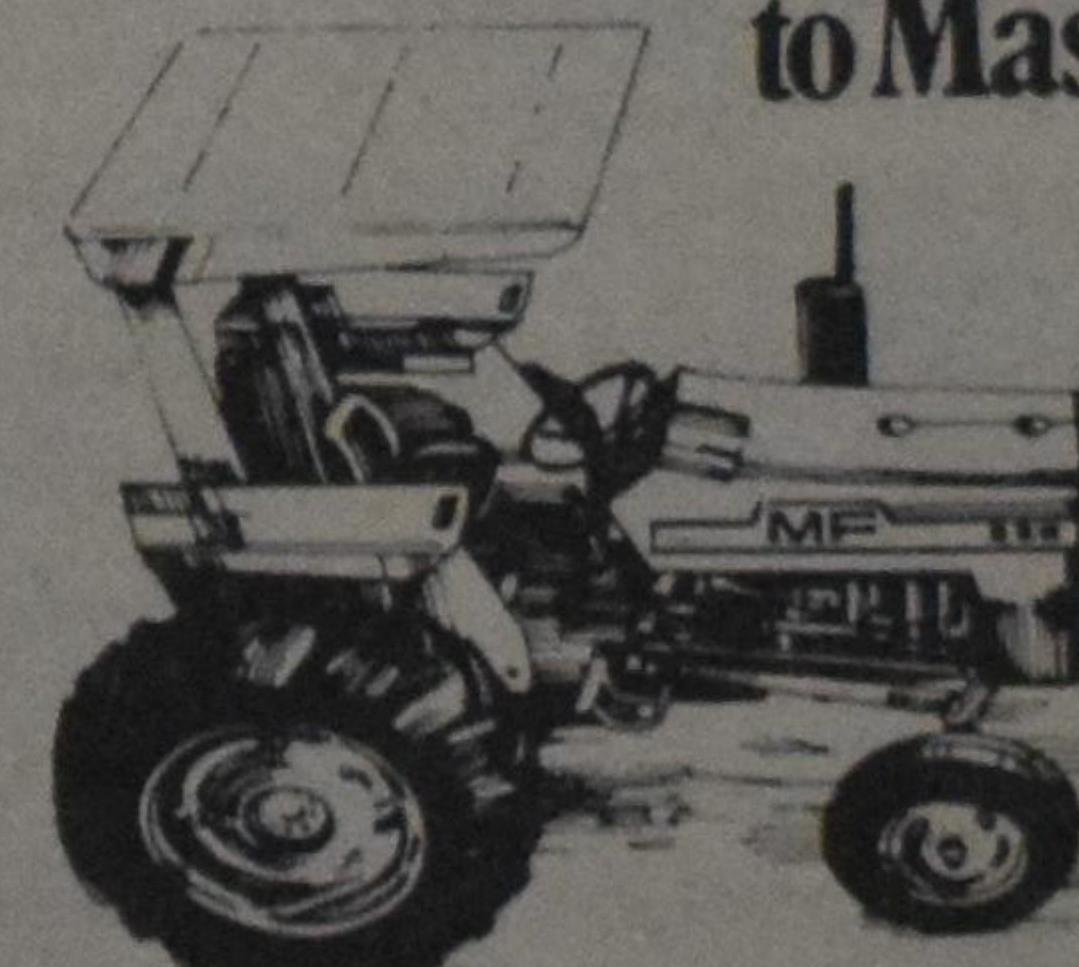
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Group in China announces plan for national Protestant Church

HONG KONG (EP) — Structured, officially sanctioned religious life appears to be re-emerging in Communist China.

Plans for the formation of a new national Protestant church are detailed in an "open letter to brothers and sisters in Christ" drawn up by a government-recognized group and circulated in church circles in China and abroad. Dr. Andrew Hsiano, president of the Lutheran Theological Seminary here, who received a copy of the open letter, calls it "the

most important document in relation to the Christian church in China to come out in recent decades."

The 2,000-word document from the so-called Three-Self Patriotic Movement was sent to Dr. Hsiano by mail over the signature of Shen Teh-Jung, associate general secretary of the Three-Self group which met in Shanghai from Feb. 25 to March 1. The document makes clear that foreign influence is not welcome.

Official churches packed on Easter Sunday

PEKING (EP) — The largest Christian congregations since the Cultural Revolution of the mid-1960s packed the Catholic cathedrals in Peking and Shanghai for Easter Sunday Mass, Reuter reported from Peking recently. Travellers arriving from Shanghai said the city's cathedral was reopened specially for the Easter services although it was still under repair from damage done

by the Red Guards a decade ago.

At Peking's Catholic cathedral a priest said after the last of four Easter services that more than 2,000 people had attended Mass on that Sunday, the largest daily total since the Cultural Revolution. At Peking's smaller Protestant church, four middle-aged women were baptized on Easter Sunday.

Joint mission work

Jointly with the Free Reformed Churches of North America, the Christian Reformed Churches in The Netherlands will do mission work among the Ndebeles tribe in

South Africa. Presently, the Free Reformed Churches work there alone. That small denomination feels, however, that more work can be done there than they are able to undertake.

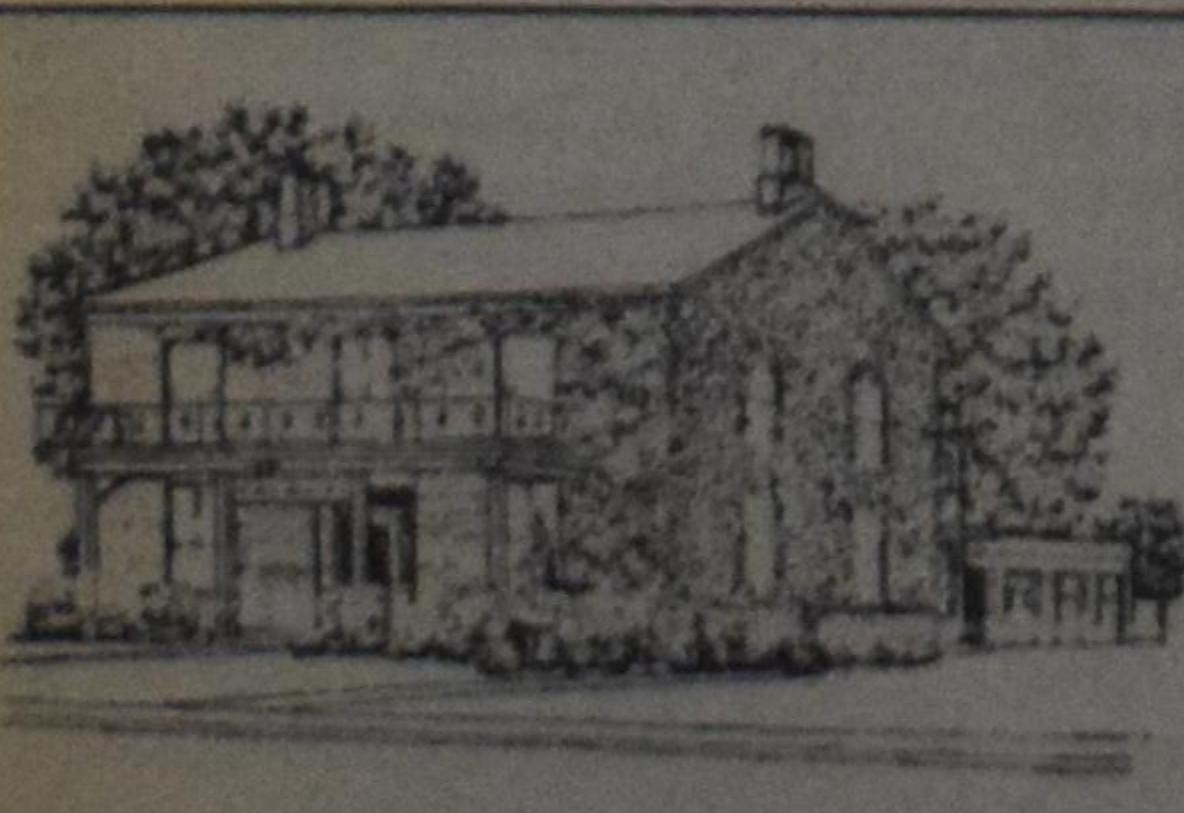


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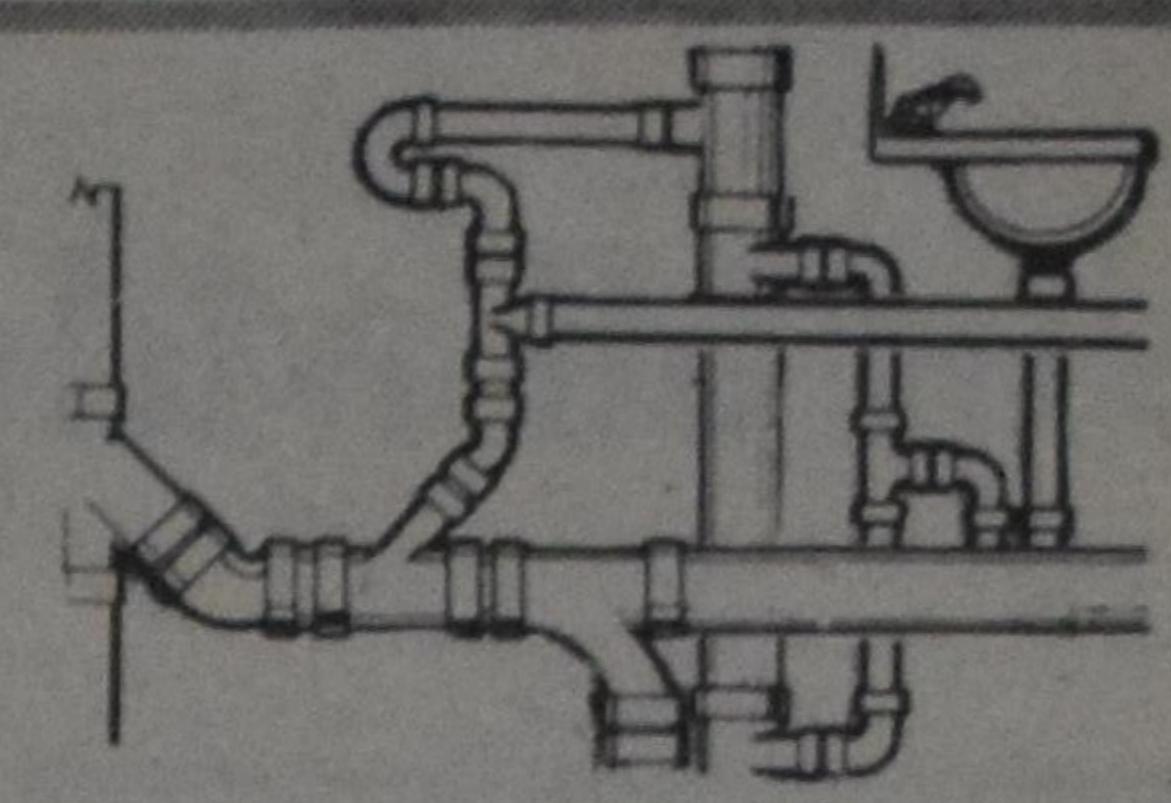


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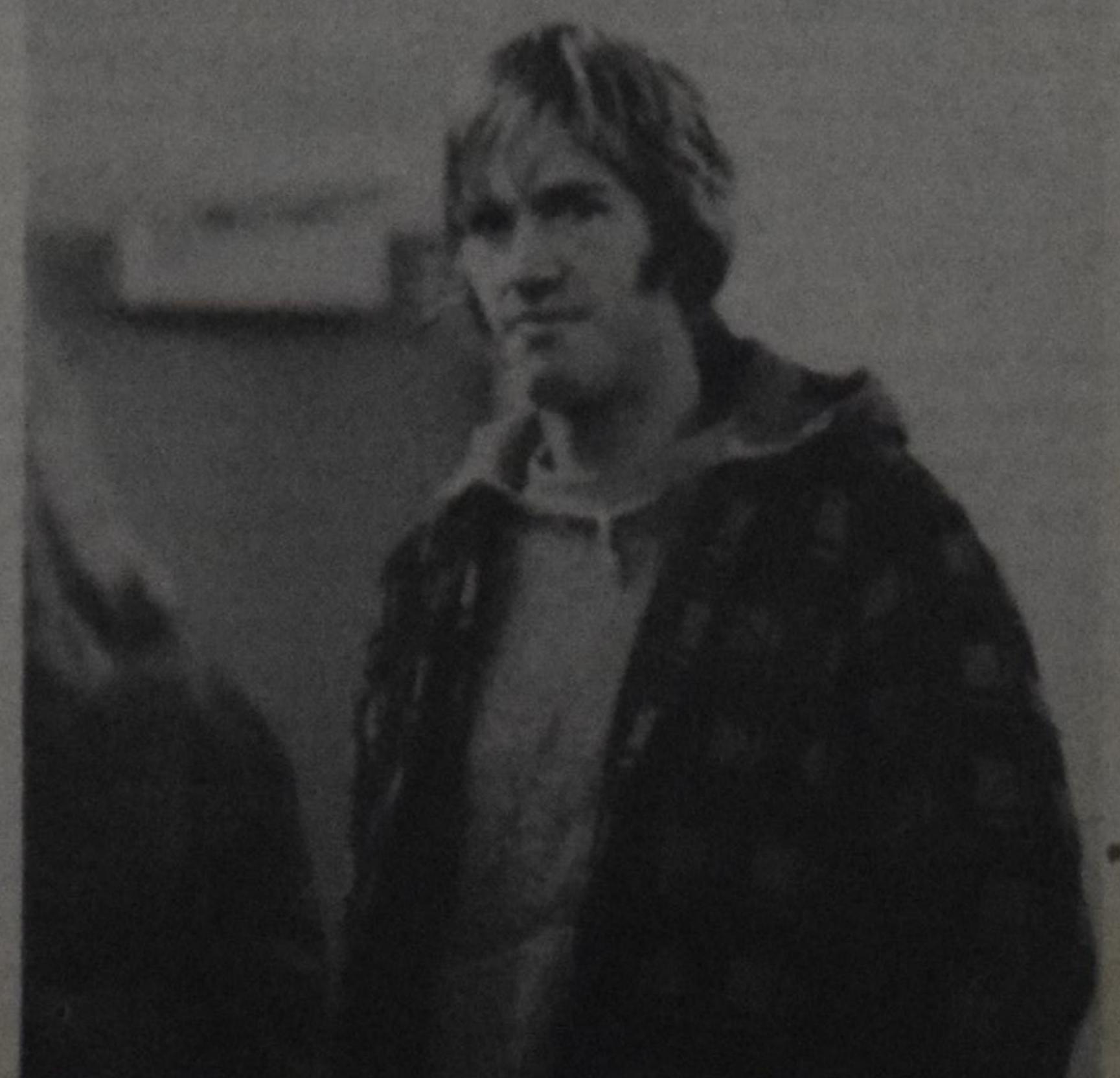
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Not all widows should be under deacon's care

by Alvin Beukema

Rev. Beukema is pastor of the Bethel Christian Reformed Church in London, Ont.

The following is a slightly edited version of Rev. Beukema's speech given to the deacons of Classis Huron of the Christian Reformed Church when they met in Drayton, Ont. on April 19.

The pastoral concern displayed by Rev. Beukema for the elderly in the church, makes the article worthwhile reading for consistory members as well as entire families.

The elderly are special people. They have so much to give and show so much appreciation when you show your concern for them. In giving yourself to them, you receive so much. That has been my experience as a pastor. My work with them has meant much for me, and hopefully for them as well.

Before I go on I would like to correct a misconception. In my preparation I came across this sentence: "The care for the elderly in the congregation is one of the tasks of the deacon." I disagree.

It seems that there is a tendency to think that the care of the elderly is the task of the deacon. I believe that the care of the elderly is the task of the whole congregation. I believe that the deacons have a task when the elderly become needy. Once the deacon has understood his task with respect to the need of the elderly, he is able to show mercy in caring for the elderly.

In II Corinthians 4: 16-18 we read: "So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond comparison, because we look not to the things that are seen, but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal."

The elderly person is experiencing that his outer nature is wasting away. The days of old age are days of decline. Although the decline is gradual, it nevertheless means a great deal to the older person. Some older people can become quite cantankerous, bad-tempered, in this process of decline. It's hard to admit you can no longer do what you always could do so well.

This process of decline includes his physical strength, but also his mental ability and his usefulness. He may feel no longer needed. You will notice that the mind of the elderly is focusing on the past. Recent events or names may slip. It may be that his physical strength and his mental ability is still good, but he is up against society. Society seems to have the idea that when one is old, he is no longer useful. He must step aside and let the next generation take over. He is then no longer needed. That feeling increases when the life-partner passes away.

The loss of one's mate can have traumatic results. It increases the sense of no longer being needed and therefore being useless. Those who have been in touch with recent widows or widowers, will know how their world seems to have collapsed. It'll take about two years before a sense of normalcy

will return. However, some never seem to recover from this loss.

Promise to visit

It would be well to emphasize the intense loneliness that settles on the person whose mate has just passed away. The definition of death: "separating what belongs together" is so true. The widow or widower may go through a period of mere existence. In this period of adjusting to the loss, the church often can be of the most importance, but, sad to say, are often least involved. I plead for more involvement with the recent widow or widower. How often the complaint is heard, rightly or wrongly, "They promised to visit me, but they never came." Do not promise in the funeral home, "we'll come and visit you," if you have no intention to do so.

Although there are many healthy elderly, there are also many who have problems. Barbara A. Eves in the April 1980 *Catalyst* writes about these elderly usually found in nursing homes. She points to those who "have some degree of progressive deterioration of brain functioning"; those who have "disorientation, forgetfulness, often unpleasant personality changes." Others "have problems of locomotion and general movements caused by arthritis, strokes, lack of balance, poor eyesight and circulatory problems." And so we can go on.

Just recently, a daughter expressed her concern about her aged mother. Mother was distorting everything. Mother was telling others how unlovingly she had been treated by her daughter and her husband. There was no particle of truth in the unfair reporting, but it brought great anxiety to the daughter. What is Mother saying about them to others? I still suspect one particular mother for undermining the mind of the congregation to vote against her son as elder. Although he was nominated several times, she spread the constant rumor that her son did not care, because he never visited her. The opposite, however, was true.

Once I cared for an old man who had become paranoid. He experienced the fear of persecution. Every car arriving on the yard would be anxiously observed from his house. Every night a stick stood next to his bed. Many a night he was up suspecting people to come and get him. His wife suffered greatly. His imagination went rampant. At times you wondered if he really was a child of God or possessed by a demon. But God clearly answered that question before he passed away.

Remarriage

No doubt you can add your experience with old people who have become a burden. There are no easy solutions. Sometimes, however, the medical problems are miraculously solved by remarriage. A widower developed all kinds of ailments. He saw the doctor regularly and entered the hospital as well. Ever since he remarried, his problems are gone! Although remarriage can solve problems, it can create them, too. It is never advised to remarry in a hurry. Older people are often like young people — they can't wait — and often with disastrous results.

As pastor, I advise at least six months of "going steady." Where my advice was taken, the remarriage became a blessing; where my advice went unheeded, the remarriage became an intense, often demoralizing struggle both for the partners and the children involved.

In his book, *The Pastoral Care of Families*, William E. Hume writes, "While growing old has always presented its problems, in our day older people have become one of our major social problems" (p. 168). He gives four reasons:

- There are more of them. It is no secret indeed. The older generation has increased.

- "Numbers alone do not account for the problem. With the growing emphasis on compulsory retirement . . . there is also an increase in the number of older people who are idle." Just go over your own congregation and notice how many members are retired and mainly idle.

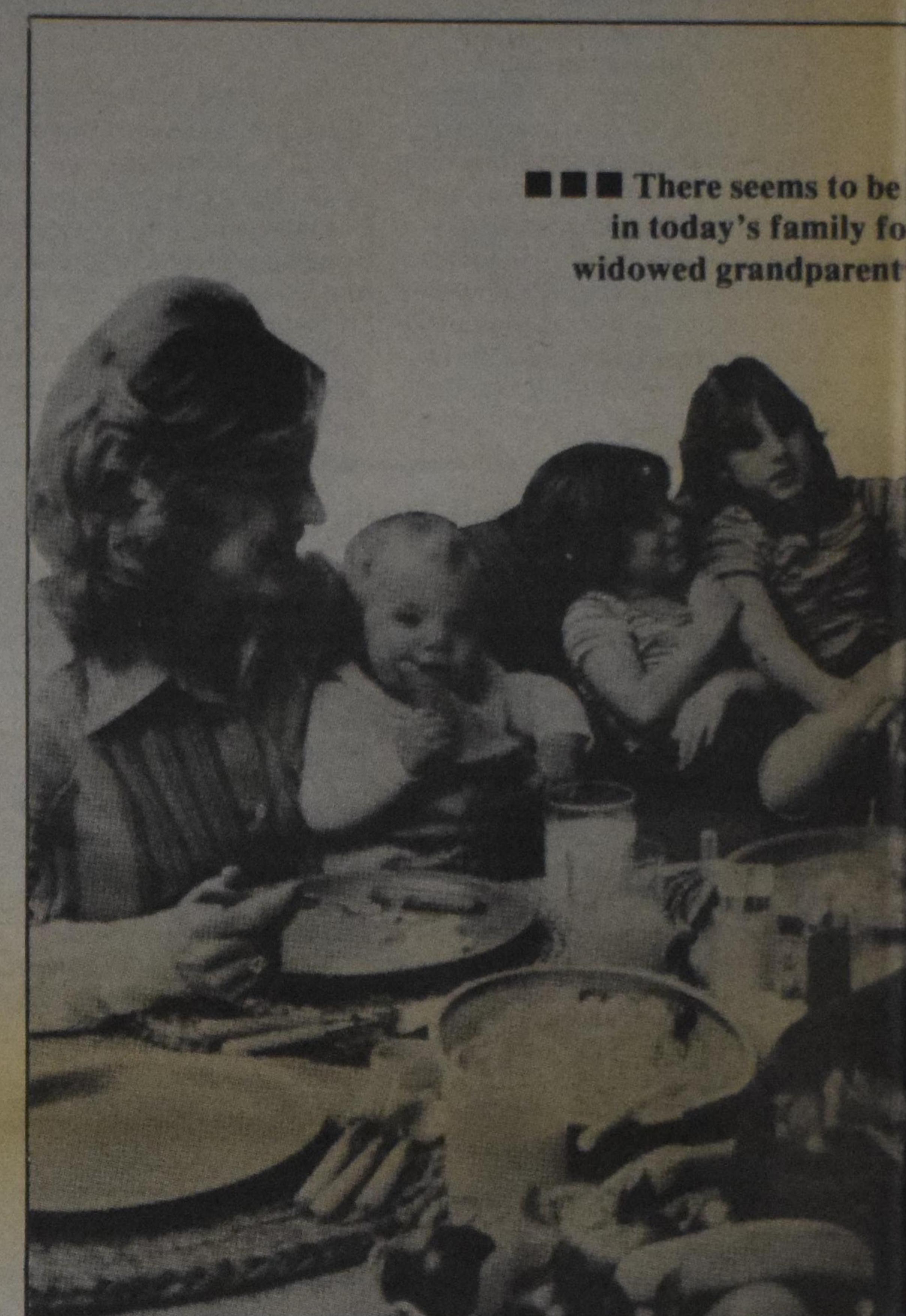
- Another reason is the tendency to build smaller houses. "No house is big enough for two families." Who will take the grandparents into his home? It is a difficult task to have your mother or father living in when they are the meddling type. Many a marriage cannot cope with this. It may bring rift and undue stress. The fact is that society generally advises not to care for grandma or grandpa at home.

- The last reason has to do with respect. Since the older folk are no longer important in our society, there is less respect for them. There is a tendency to push the older people to the side. How often do you not hear from older people how they feel to be a problem. If only God would take them away. That sense of being in the way is created by our society. These elderly have the misfortune of living too long.

Cultural influence

How shall we show mercy in caring for the elderly? Here our culture does not help. "We worship efficiency and older people are slowing down. We worship physical vigor and the bodies of older people are declining. We worship sexual vitality . . . and older people have little of it. We worship youth, and old age is its antithesis. We worship production of the assembly line, and the production of the older people is in a different category." Such an attitude towards the older people is not conducive to showing mercy and care. It would be well if we could banish this defect in our culture forever from our minds. As long as we have these ideas, older people will always be treated as less valuable than the young.

In such a society it is hard for older people to accept their own aging. Although they have a vast amount of wisdom, their wisdom is not preferred. Our day is more concerned with wisdom based on science. "We prefer to get our wisdom from the psychologists and sociologists." Older people have a tough time sharing their insight and knowledge. They are up against the sentiment: "We are living in different times," and "We know so much more." But does not the Bible say: "You shall rise up before the hoary head, and honour the face of an old man, and you



shall fear your God: I am the Lord," (Lev. 19:32)?

Once you take time to listen, their wisdom and their insight can be thought-provoking, not mentioning their fine wit. How differently we would look at our own aging if we knew that we would still be respected and not discarded. There would be no need to use Oil of Olay to keep the men guessing!

So the attitude of society does not bring self-respect to the older generation. But there is another danger. That danger is very real. Instead of solving our problem by helping them to regain their self-respect, we try to solve it by "taking care of them." That has been called the patronizing approach. This is a typical reaction to problems over which one has a guilty conscience. "Solutions such as these are not motivated by love for the wronged as much as by our selfish desire to feel better about things in our conscience" (p. 174).

In this approach to the older people we reverse the roles. Once we were dependent on them, now we make them dependent on us. When Grandpa has died, we'll say: "Grandma, come live with us;" "We'll take care of you." The children now want to become the parents and make their parents into children. Many parents have lived to regret this move to dependence. There is no desire to have the older person serve, but that he may be served. That does not enhance self-respect. It only satisfies our guilty feeling.

Our society follows this approach. The solution seems to be to give older persons more benefits. We cannot deny them these benefits. "But is this not again

■ ■ ■ There seems to be in today's family for widowed grandparent

the salve for a guilty conscience over setting these older people aside? The idea now seems to be to 'make them comfortable.'

Someone writes: "But if this is our only solution or even our major solution, it will do neither society nor our older people any real good. If we indulge them with economic and entertainment benefits we will simply increase their dependency and their passivity. By these indulgences we rob them of the necessity of contributing to others and we rob ourselves of the values we could be receiving from these people if we gave them the encouragement to give. It is more blessed even for older folks to give than to receive."

Three attributes

How then should we show mercy? In her article, Barbara A. Eves in *Catalyst* points to three fundamental attributes of human beings:

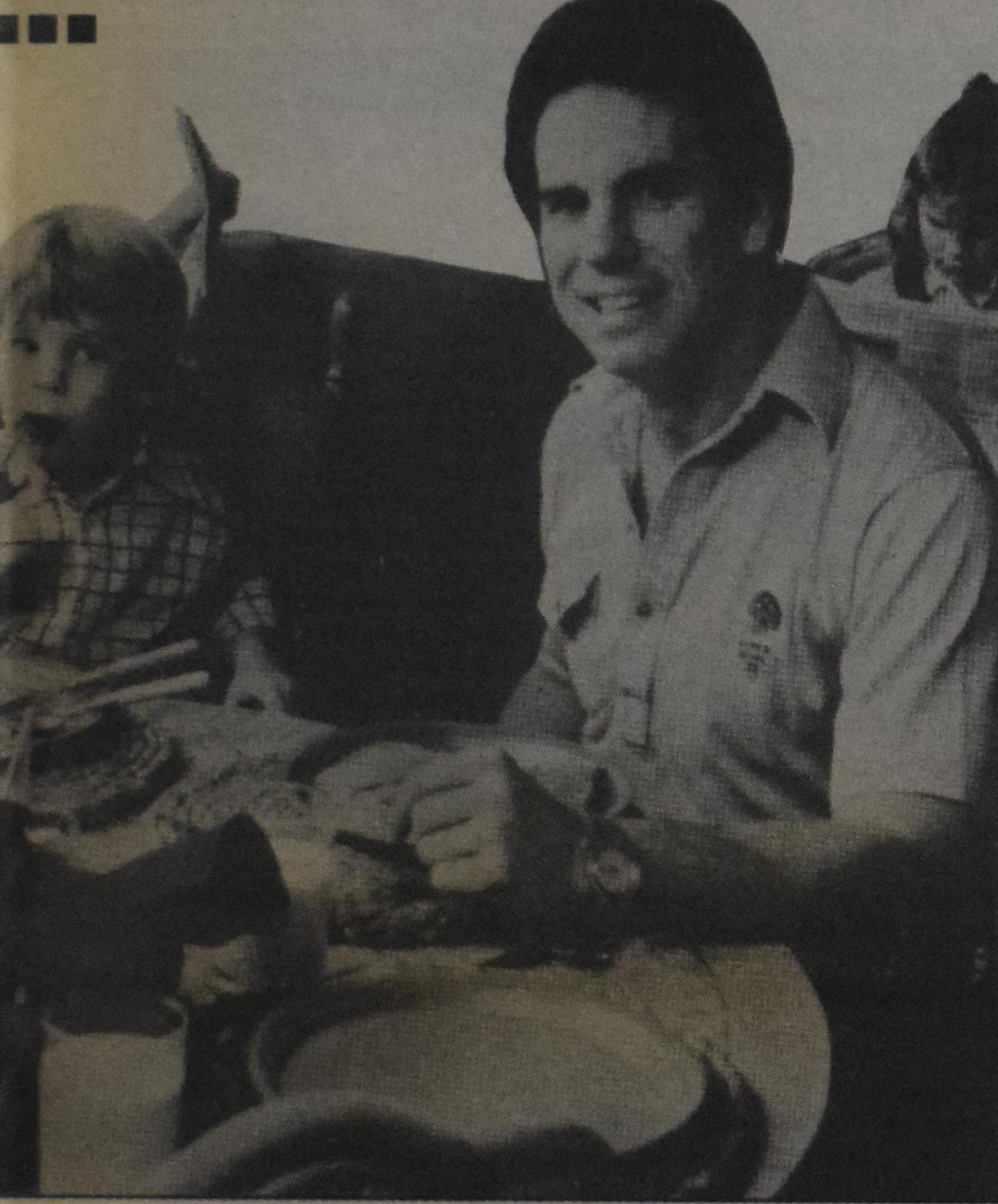
- They are authoritative, in the sense that they are made in the image of God and therefore, have authority to be stewards of the rest of creation and to make decisions as to how to use their abilities and time.

- They are made to serve. "They are not self-sufficient but as creatures of God must serve God in everything they do. Their life of authority is always a life of service."

- They are made to be part of a community.

Having mentioned these three fundamental attributes of human beings, Ms. Eves writes something worth listening to: "If a person is prevented from being authoritative, serving or being part of a community, he or she is less than

little room
the



human. A person's authority can be denied by not allowing her or him to make choices and decisions. Persons' needs to serve can be denied by encouraging them to spend the rest of their lives in play, recreation and being served. Isolating persons from societal institutions and from their friends and families denies their need to be part of the community. Yet, older people are often treated in all these ways."

Older people need affection and recognition. The need to be loved, says Rev. Ralph Heynen, often becomes stronger when one becomes older. The older people need to feel that they are not forgotten. At the same time, they like to feel independent and have a sense of achievement. In my work, with the elderly, I have sensed those needs: affection and recognition.

To be forgotten by the church they served is felt as an undeserved punishment. They want to feel part of the community. They want to serve, but do not tell them what to do. In one church, I understand, the Young Adults made it an annual event to invite the elderly to a pot-luck supper. It still has to be determined who enjoys it most: The elderly or the young adults. The fellowship experienced by that congregation is of great importance. The young get to meet the old. Members of the same congregation become real, loving, caring persons.

Although we started out with the text: "Though our outer nature is wasting away" and, dealt with it extensively in various ways, we may not forget how this passage in II Corinthians 4: 16-18 starts and how the text ends. It starts like this:

"So we do not lose heart . . ."; and it ends ". . . our inner nature is being renewed every day." The older Christian does not lose heart. Something beautiful is happening: his spiritual life increases. He does not despair.

Throughout his whole life, he has gone through many pleasant and unpleasant experiences, but his dependence on the Lord increases. For the Christian, the many experiences of life, loss of money or reputation, accidents, diseases, death of friends or relatives and his own approaching death should become spiritual gains. But that is a matter of one's faith. Will he gain from these experiences? It is a matter of his faith. Does he believe that God rules all things and has a purpose for everything — always seeking to bring us closer to Him?

The joy has been that many Christians can openly witness to that spiritual gain. And as they speak you stand amazed of their faith and the value of faith for yourself. To be in friendship with older people has a peaceful effect on your own growing up. You may look for the renewing of the inner nature day by day and for a spiritual joy! But in all this, you'll find the challenge of showing mercy and care for the elderly.

We know that not everyone is gaining spiritually, but with understanding, patience and love, older people will understand. They may be old, but they are never too old to learn. That is a good saying and should encourage you in your visits and prayer. Do not forget that with God, all things are possible. Giving up on an older person may sometimes be best for you, but it is usually a terrible mistake. It is better not to start, than to start and

quit in frustration.

Active in church

As we seek to show mercy and care for the elderly, we must respect them and allow them their three fundamental attributes, where this is at all possible. First of all, allow the able-bodied older person to serve on your committees. In every congregation you can find them. It may be that you have to overcome some resistance.

The elderly soon argue that they are too old and that they have done their share in the past. But you know that in the giving of ourselves there is satisfaction. I pay tribute to all older people who are still extremely active in our congregation. In my own congregation, the oldest couple (he is 84) counts the money every week. He records the giving and is in charge, although his wife and two others help him. He has done it for 20 years! He writes out all the income tax receipts and sends out quarterly statements to the members!

Where ever you can, use your older people. Perhaps there is a place in the church that is administrative or is a tedious sitting job that an older person can do!

You can also involve the older people in group activities. Do not send a general invitation, but talk with them personally about joining a particular group. In many congregations you find the "Jeugd Van Vroeger" already meeting on their own. The need of fellowship is fulfilled. I am afraid that these clubs become entities of their own in the set-up of the congregation. I am also afraid that the recreational aspect is becoming more important than the spiritual. These clubs become more and more service-oriented than education-oriented. To keep a balance is hard, but the spiritual resources in such a club should be used for the benefit of the whole congregation. Let them know the problems the church council faces! Tell them about the need of prayer for so and so! To know as a deacon that you have a group of praying older people behind you is of utmost importance.

Do not forget to use the elderly in your work. They can be used to visit others. When they are still able to get around, they should be encouraged to involve themselves in others. You find them often more than willing to visit someone who is a shut-in! Nor should you forget them in your visiting. Make regular visits. How they appreciate that!

You will soon be brought into confidence. You may hear certain stories many times over. Show a bit of warmth, make sure they get a bulletin or the sermons on tape. Be sensitive to their needs and their problems. Because they are old, that does not mean there are no marital problems or difficulties with their children. Be a sympathetic listener. Take your time. It is better to come more often than to stay too long. If you feel trapped because the same story is being told again, simply state: "Yes, you told me about that!"

As deacons you must support the needy in the congregations. Many of those needy are the widows; and often these widows belong to the elderly. In Timothy 5

Paul goes into detail about the widows. From his treatment you may receive direction in your work as you work with the needy in the congregation.

There is a strong emphasis on the family. Widows do not come automatically under the care of the church. Paul is pointing the children and even the grandchildren to the task of providing for their mother and grandmother. It may happen that not the deacons but the children should take over in showing mercy and care for the widowed mother or father. Children and even grandchildren must take up this duty. That is what Paul writes in no uncertain terms: "If a widow has children or grandchildren, let them first learn their religious duty to their own family and make some return to their parents; for this is acceptable in the sight of God."

Occasionally, it may happen that the children and grandchildren leave it up to the deacons. It is well for the deacons to read this passage with the family and to point the family to their religious duty. In my preparation of understanding this passage, I came across this statement: "One poor father is able to keep and provide for ten children while ten children often cannot see their way clear to take care of one old father." Godly children should welcome the opportunity. Their caring meets with God's approval. If the children refuse, the deacons should help.

No family

The deacons should not assume the responsibility to provide for widows too quickly. Paul writes about four different kinds of widows: The "real" widow; the one with children and grandchildren; the so-called indulgent widow — this widow really does not deserve the name of widow, she seems to have the money necessary to live a life of freedom and pleasure; and the widow who has relatives — these relatives are then advised to assist her (vs 16).

That seems to be the general thought in Paul. Don't depend on the deacons if there are others who can care for the widow. Others who have a widow in the family are challenged to show mercy and care. The deacons may have to teach this message with more emphasis. Paul puts it this way: "If any one does not provide for his relatives, and especially for his own family, he has disowned the faith and is worse than an unbeliever." He is concerned that through the loveless, uncaring attitude of those who should support the widow, the church is unnecessarily burdened.

Paul is truly concerned about the real widow. She has no children or grandchildren nor does she have any relatives. These widows must be taken care of by the church. Here the task of the deacons is clearly supportive. "Let the church not be burdened, so that it may assist those who are real widows." She has nowhere to go. She is alone, has set her hope on God and continues in supplications night and day." Paul is concerned that the church, through its deacons, shows mercy and care to those who are really dependent and deserving.

Homes for the aged

It is well to apply these principles further in the matter of homes for the aged. I am not sure whether we are going in the right direction with building homes where all older people gather. The congregations are systematically drained of the old people. It is an application of the principle that they have no place among us. I prefer that this trend be reversed but the elderly keep their right of self-determination.

If they decide to leave the congregation, to live in smaller quarters, to seek fellowship of their age group, you cannot stop them. You can advise against it, but not stop them. The value of older folk in the congregation cannot be estimated. I prefer that the older people stay with the congregation and stay close to their families as well. Members who moved away from their congregation later regretted that move.

I do not see the need for deacons to get involved in the construction of a home for the aged. If other people want to provide adequate quarters for older people, that may be their business. That is the way it usually goes. A group of people will get together to build a home. Usually the government helps, the elderly have some money and move in. That is not necessarily showing mercy and caring for the elderly. That is more of a joint venture to help each other.

The task of the deacons is the care of the needy. Those who cannot decide for financial reasons to move into a home for the aged should be helped. Perhaps it is wise for the older person to move into a home where others of the same age and church are living. Perhaps, another solution can be found.

It is my opinion that deacons are not in the business of putting up homes for those elderly who have means to buy themselves into these homes. It is my opinion that the deacons provide help for the needy. That may involve, and I strongly favour that, not a home for the aged but a Christian nursing home where those in need and those who are ailing will receive the proper care of the church.

To sum up, show your mercy in caring for the elderly by:

- Keeping your promises made to them.
- Allowing them not to rush into re-marriage.
- Building up their self-respect and regarding them valuable and able to contribute.
- Not following the patronizing approach of "we'll care for you."
- Emphasizing the truth: It is more blessed to give than to receive.
- Maintaining three basic fundamental principles of human beings: a. Authority — self-determination; b. The need to serve; c. The need to fellowship.
- Giving them your affection and time and making them feel part of the congregation.
- Seeking to use them and involving them in the work of the church — in all its ways.
- Visiting them regularly.
- Pointing out to the children and grandchildren their task to take care of their widowed mother and grandmother (father as well).
- Faithfully determining who are really depending widows or widowers and therefore truly deserving your help.

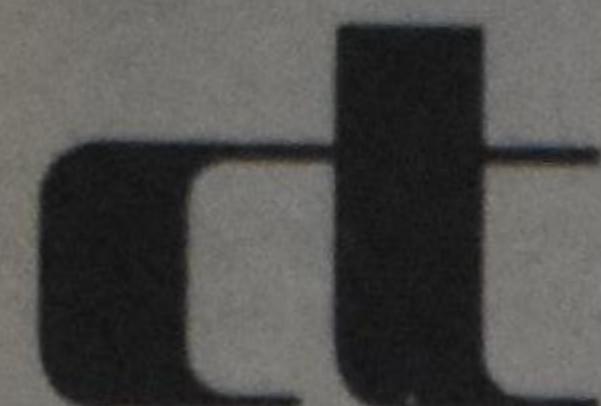
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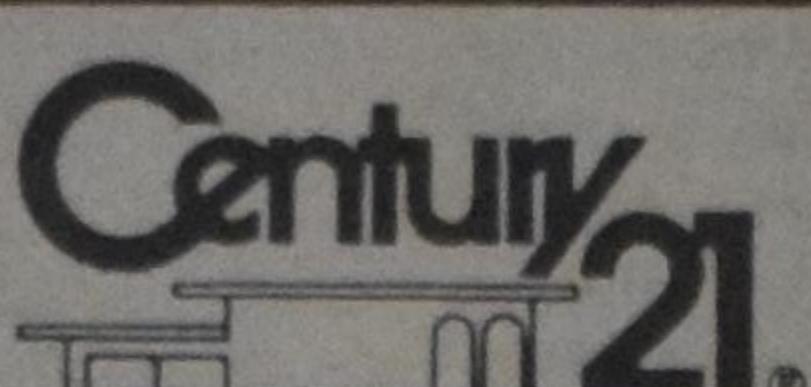


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Church organizations such as
youth movements and
women's groups have also
been banned.

In a broadcast speech,
Mozambique's President
Samora Machel, attacked the
country's churches and
religious communities and
accused them of causing
division among the people by
making distinctions between

the Muslims, Catholics and
"various Protestant sects." He
saved his sharpest barbs for
the Roman Catholic Church,
which had cooperated with the
Portuguese administration
and had promoted peace and
progress which, Machel said,
amounted to "hunger, sickness,
tribalism, racism and
deportation."

Observers found President

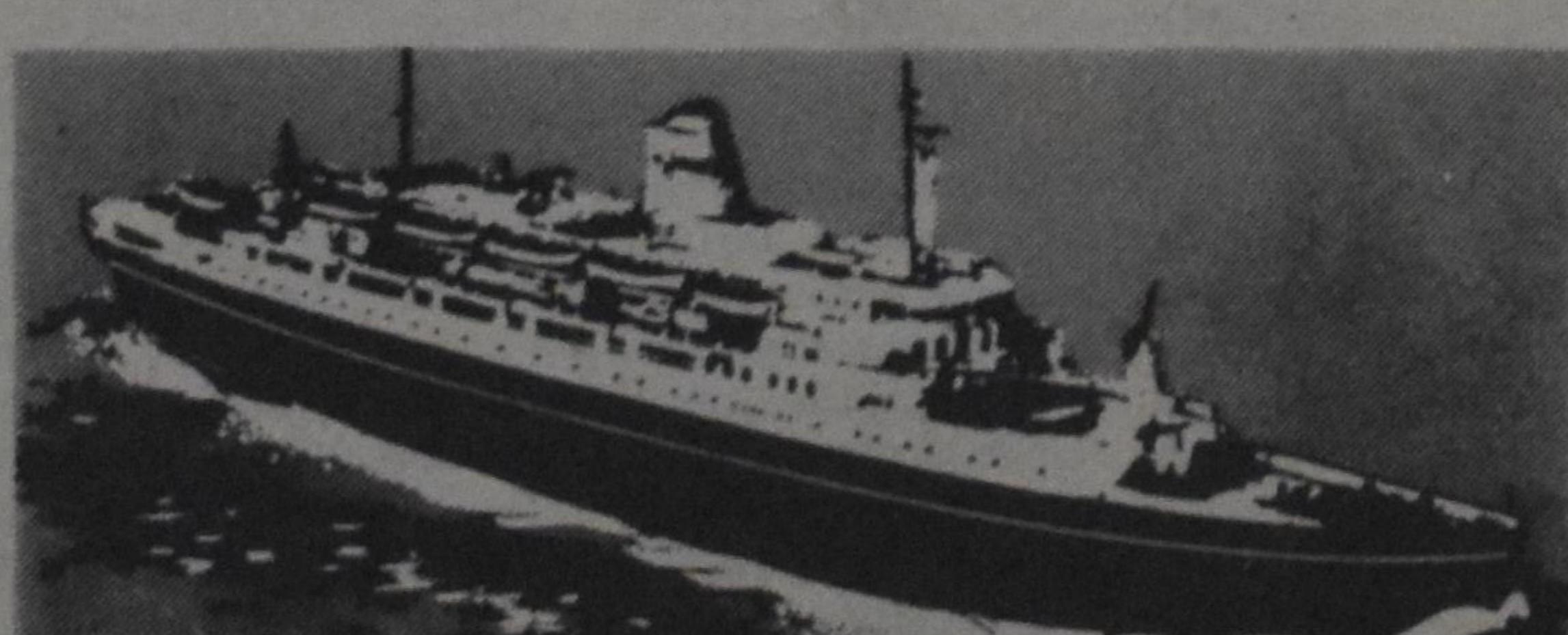
Machel's speech a reaction to
the Catholic Church's criticism
of the new state education pro-
gram and a kind of revenge on
church leaders who had
protested the public execution
of two blacks who had killed a
priest.

Of the almost 10 million
inhabitants of Mozambique,
about 20 percent are Catholics
and 5 percent Protestant.

Christians multiply faster than Muslims in Africa

The World League of Muslims has denied the claim of Christian missionaries, that Christianity in Africa is threatened by the growth of Islam. The League admits that at the present time, Islam is the largest religion in Africa, but claims that Christianity is growing at a faster rate. Muslims expect that in twenty years, there will be more Christians than Muslims. According to the Islamic source, there are at present 190,000,000 Muslims and 141,000,000 Christians, but in the year 2000, there will be 322,000,000 Muslims and 359,000,000 Christians. Christianity grows at an annual rate of 6 percent, Islam at a 2 percent rate.

TS/s STEFAN BATORY



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BARRIE: Jane Borger, Calvin College student available by May 26. Experienced as mother's helper, hired hand on dairy farm and janitorial work. Contact my parents: A. Borger, R.R.#2, Utopia, Ont. L0M 1T0 (near Barrie) Phone: (705) 424-9414 or myself at: 153 Veenstra Hall, Calvin College, Grand Rapids, MI. Phone: (616) 942-9150 ext. 2571.

BEAMSVILLE: 17-year-old Christian girl is looking for a summer job as a mother's helper or any other kind of work. Please contact: Sandra Van Staalduin, 16 Friesen Blvd., Beamsville, ON. Phone: 416-563-5181.

BROCKVILLE: I am interested in office work and anything to do with babysitting, camp directing, but I'll accept almost anything. Please contact: Mary Boomer, 1265 Brockmount Pl., Brockville, Ont. K6V 1Z6.

BRUSSELS: An 18-year-old, grade 12 graduate is looking for employment for the summer months, willing to work hard at anything available, preferably outdoor work. Contact: Cathy Bakelaar, R.R.#5, Brussels, Ont. N0G 1H0. Phone: (519) 887-6054.

CAISTOR CENTRE: 15-year-old high school boy looking for a summer job on a dairy farm, in Southern Ontario. Available from June 23 till August 29. Please contact: Andrew Ytisma, R.R.#3, Caistor Centre, Ont. L0R 1E0. Phone: (416) 774-3632.

CAMBRIDGE: 15-year-old boy would like a summer job to pay for Christian education. Please contact: Bill Bos, 305 Meyers Rd., Cambridge, Ont. N1R 7H4. Phone: (519) 622-0449.

CHATHAM: 15-year-old girl (student) would like summer employment. Babysitting preferable, but other work is acceptable. Please contact: Brenda Antuma, Chatham, Ont. N7M 6A1. Phone: (519) 352-4446.

CHATHAM: High school graduate with 3 years experience as sales clerk and some in typing and filing, seeks a summer job with a Christian atmosphere. Enjoys the outdoors and working with children. Please contact: Anita Zantingh, 130 Partridge Cres., Chatham, Ont. N7L 1E9. Phone: (519) 352-4682.

DUNNVILLE: A grade 10 student, age 15, would like a job on a farm, preferably dairy. Please write to: Roland Munnik, 145 Jarrett Place, Dunnville, Ont. N1A 3E3 or phone: 416-774-6881.

QUELPH: I am 16½-years-old and am interested in any available summer job. Please contact: Jackie Aasman, R.R.#1, Ariss, Ont. N0B 1B0. Telephone: 846-5432.

HAMILTON: I'm looking for a summer job, preferably in a store or a nursing home, in the Hamilton-St. Catharines area. I love working with people. Please contact: (Calvin address): Corry Geerts, 262 Veenstra Hall, Calvin College, Grand Rapids, MI, 49506, USA — (616) 942-9150, ext. 2577. (Home address) 278 Sanatorium Rd., Hamilton, Ont. L9C 2A1 — (416) 383-5516.

HAMILTON: At 16 years of age, I am interested in a summer occupation where I'll have daily contact with other people. I'm willing to challenge work in an office or store where contact like this is necessary. Write: 105 Gladstone Ave., Hamilton, Ont. L8M 2H8, or phone: (416) 522-1925. Marian Kapteyn.

HAMILTON: A 17-year-old girl is looking for a summer job as a mother's helper or any other kind of work. Has experience in babysitting. Please contact: Wendy Dekleine, 86 Greeningdon Dr., Hamilton, Ont. L9A 3A7. Phone: (416) 389-2035.

HAMILTON: Looking for summer employment of any kind, age 18. Bill Spoelstra, Hamilton, Ont. Phone: 383-6436.

HAMILTON: 16-year-old boy looking for a summer job. I'll do anything but prefers working on a farm. Has some experience. Please contact: Harold Mulder at (416) 385-5484.

KITCHENER: Student, 18, looking for summer employment, preferably in babysitting or working with children, but is willing to do anything. Please contact: Sandra Middeljans, 43 Pinedale Dr., Kitchener, Ont., N2E 1J9. Phone: (519) 578-4338.

KITCHENER: Male, 17, seeking summer employment. Wanting to follow in field of electricity, but very willing to do any type of work. Phone: (519) 745-2212 or write: Dave Veenstra, 42 Grenville Ave., Kitchener, Ont. N2G 3S4.

LISTOWEL: 17-year-old girl, hard worker, looking for summer employment in a bakery or any type of work involved in the food industry. Please contact: Margaret Miedema, R.R.#4, Listowel, Ont. N4W 3G9. Telephone: 291-3619.

LISTOWEL: A 15-year-old high school girl, looking for work as a mother's helper during the summer months. I have experience with babysitting, housework and gardening. Please write to: Alice DeVries, R.R.#1, Listowel, Ont. N4W 3G6 or phone: (519) 291-3427.

LONDON: Second year Reformed Bible College student, 21 years old. Any type of work to earn tuition for third year. Available after May 15. Contact: Ann Denbok, 1842 Park Ave., London, Ont. N5W 2J8 or Reformed Bible College, 1869 Robinson Rd., Grand Rapids, Michigan 49506, Schaaf Hall, 616-6860.

LONDON: I will be in London, Ont. for the summer months. Would love to work with children or any other type of job. Have selling experience. Age 18. Please contact: Eleanor Kits, Box 160, Blackfalds, Alta. T0M 0J0, 1-403-782-6201 or London: 472-9589.

MOOREFIELD: Drayton: 15½-year-old girl looking for summer employment. Do most anything. Has experience as babysitter and mother's aid. Call: Patricia Tacoma: (519) 638-2604.

MOOREFIELD: I am 16 years old, live on a dairy farm. I am looking for a summer job from July 1 to August 31, 1980. I would like to work in a welding shop or on a dairy farm. Contact: John Stevens, RR#3, Moorefield, Ont. N0G 2K0.

MOOREFIELD: A 15-year-old girl would like a job as a mother's helper or a baby-sitter. Phone: (519) 638-2191. Address: Sylvia Vanden Hazel, R.R.#2, Moorefield, Ont. N0G 2K0.

MT. BRYDGES: Grade 10 student — looking for employment on a dairy or turkey farm. Have two years experience on a Dairy farm. Would prefer to work in Southwestern Ontario. Write to: Bill Bron, P.O. Box 45, Mt. Brydges, Ont. N0L 1W0.

OSHAWA: A 16-year-old highschool boy seeks summer employment, doing any kind of work. Available June 16 to end of August. Please contact: Ken Zantingh, 12 Taylor Rd., Oshawa, Ont. L1G 3Z2. Phone: (416) 579-0842.

PETAWAWA: I am a 15-year-old boy wishing to work on a dairy farm for the summer. I am available from June 16 to September 5. I have had experience working on a dairy farm. Contact: Tom Elgersma, 71 Paardeburg Blvd., Petawawa, Ont. K8H 1H1. Phone: 613-687-5466.

PETAWAWA: I am a 17-year-old highschool girl, looking for summer employment. I would like to be a mother's helper — looking after children, cleaning, etc. I have had experience babysitting. References available. Please write: Beverly Elgersma, 71 Paardeburg Blvd., C.F.B. Petawawa, Ont. K8H 1H1.

PORT LAMBTON: 17-year-old boy (student) would like a job on any farm. Has experience with pigs and cattle. Write to: Jake Kraayenbrink, R.R. #1, Port Lambton Ont. N0P 2B0 or phone: (519) 677-5395.

ST. CATHARINES: Highschool girl (finished grade 12) would like a job. I like working with people and children, or in greenhouses. Please contact: Margaret Beens, 15 Audrey St., St. Catharines, Ont. L2R 4L3.

ST. THOMAS: University student seeks summer job on farm or in greenhouses, preferably in Southern Ontario. Please contact: Carla Venema, 882 Elm St., St. Thomas, Ont. N5R 5C6. Phone: (519) 631-2043.

SARNIA: Student, 16, wants work for summer. Farm work (likes to work with animals), or greenhouse work, in South-western Ontario. Contact or write: Paul Tymstra, 1290 Willa Drive, Sarnia, Ont. N5L 3G6.

SARNIA: 17 year old boy (student) would like to work this summer in garage or farm in South-western Ontario. Contact: A. Westra, 722 Woodhaven, Sarnia, ON N7S 2W1. Phone: (519) 344-0640.

SMITHVILLE: Attention all! One, eager, hard-working girl for rent — cheap. I'm 17-years-old and I love a challenge. I'd like a job where I can work with people, but I'm willing to do anything. Please contact: Cindy Bremmer, P.O. Box 41, Smithville, Ont. L0R 2A0. Phone: 957-3944.

STRATHROY: Grade 10 student wishing to work on a dairy farm (or turkey farm) has some experience and wants more experience. Preferably in South-western Ontario. Contact: Barry Dykstra, 211 East Centre St., Strathroy, Ont. N7G 1T3. Phone: 245-4529.

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WOODSTOCK: College student, 18-year-old girl seeks summer job as mother's helper, or care of children. Has some experience. Available immediately till September. Please contact: Mary Ann Alblas, R.R.#5, Woodstock, Ont. N4S 7V9. Phone: (519) 467-5452.

WOODSTOCK: I am a 16-year-old boy (student), who would like to work full time this summer on a farm. I am available from approximately June 15 to September 1. I have experience in this line of work, since I have lived on a dairy farm all my life. Contact: D. Alblas, R.R.#5, Woodstock, Ont. N4S 7V9, or phone: 467-5452.

WYOMING: 18-year-old farm girl is looking for summer employment in Southwestern Ontario. I am willing to do any kind of work and I am willing to learn. Contact: Tracy Korvemaker, R.R.#3, Wyoming, Ont. N0N 1T0 or phone: (519) 845-3823.

ALBERTA OR B.C.: 20-year-old college student looking for work in Alta. or B.C., preferably in construction since I have 5 years of bricklaying experience. Contact: John, 362 Schultze, Calvin College, Grand Rapids, Mich. 49506. 1-616-942-9150 ext. 2388.

DOLLARD DES ORMEAUX, QUE.: 17 year old boy is looking for any type of work from end of June to end of August. Telephone: 514-684-6750. Contact: T. Bruinsma, 28 Middleton, Dollard des Ormeaux, Que. H9A 1T2.

SIOUX CENTER, IOWA: I am a second year college student. My previous work experiences have been dairy farm work, nurses aid in a nursing home and supervisor of juvenile delinquents. Any job openings will be considered. Please contact: Julia Sikma, 512 3rd Ave. S.E., Sioux Center, Iowa, 51250. Phone: 712-722-4243.

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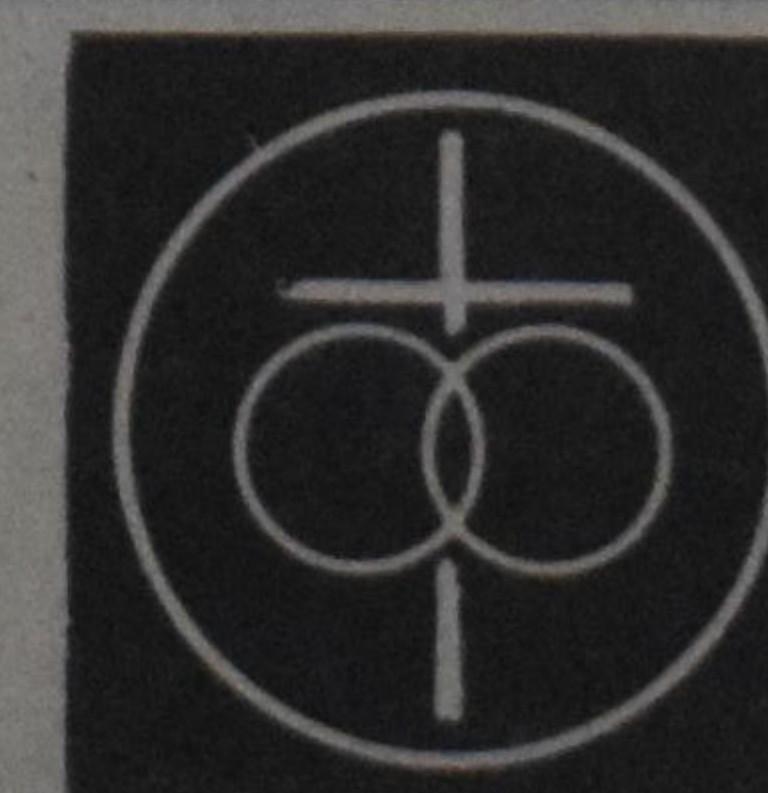
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Iets over bijbel-verspreiding in Oost-Europa

Het borstwapen van St. Patrick

De bekende Ierse zendeling Patrick was de zoon van een diaken in een van de christelijke kerken in West Brittannie. Daar was het christendom eerder gevestigd dan in Ierland. Athanasius heeft eens 'met nadruk geconstateerd dat de Britse kerk de beslissingen van het concilie van Nicea aanvaardde'. Dat was omstreeks 325. Maar Tertullianus spreekt al over 'de Britse landstreken, die door Christus veroverd waren' in een traktaat dat omstreeks 208 door hem geschreven werd.

Toen Patrick 15 jaar was werd hij door zeerovers gekidnapt en weggevoerd naar Ierland, waar hij als de verloren zoon met de verzorging van varkens werd belast. Toen hij 21 jaar was zag hij kans om er tussen uit te knijpen, ontsnapte naar Frankrijk en kwam in aanraking met 'Sint Maarten' nog steeds erg bekend in sommige streken van Nederland, herdacht op 11 november, zijn sterfdag. Een interessante figuur. Hij was bisschop van Tours, en ijverde sterk voor de verbreiding van het christelijk geloof vooral op het platteland. Door dit contact met Martinus van Tours werd Patrick een jongeman die graag het evangelie wilde verspreiden. En hij dacht vaak aan de leren die hem zo slecht behandeld hadden. Hij voelde zich geroepen om in Ierland het evangelie te verkondigen. Eerst ging hij nog terug naar West Brittannie, waar hij geboren was, en daar werd hij gewijd als bisschop voor het werk in Ierland, dat was in het jaar 432.

En wel zo'n dertig jaar heeft hij onvermoeid, soms met gevaar voor zijn leven, het evangelie gebracht aan heidense Ierse stammen. Gelukkig zag hij zegen op zijn werk. Hij mocht velen dopen in de Naam van de Drie-eenige God! Overal benoemde hij ambtsdragers. Hij stichtte ook kloosters. En die waren erg belangrijk. Sommige kloosters hadden wel duizenden monniken. De abt van een klooster was in Ierland zo ongeveer de hoogste positie in de kerk. En dikwijls behoorden tot de monniken, die onder de abt stonden, ook heel wat bisschoppen, die wel heel wat rechten hadden, maar geen bestuursmacht.

Deze Ierse zendeling, Patrick, heeft ook eens een gedicht gemaakt. Hij liet de heidenen die christen waren geworden dat gedicht uit hun hoofd leren, en vroeg van hen dat ze het elke dag zouden opzeggen. Het was nogal een lang gedicht. Men noemt het het borstwapen van St. Patrick, en het slot luidde als volgt:

"Christus bescherm mij vandaag tegen vergif,
tegen verbranding,
tegen verdrinken,
tegen verwonding."

Moge ik een voldoend loon ontvangen.

Christus wees met mij,
voor mij,
achter mij,
in mij,
onder mij,
boven mij,

Christus aan mijn rechterzijde,
Christus aan mijn linkerzijde,
Christus in huis,
Christus in de wagen,
Christus op het dek van het schip.
Christus in het hart van ieder die aan mij denkt.
Christus in de mond van ieder die met mij spreekt.
Christus in elk oog dat naar mij ziet.
Christus in elk oor dat naar mij hoort.
Het heil is des Heren.
Het heil is van Christus.
Moge Uw heil, o Heere, voor altijd met ons zijn."

Patrick was er van overtuigd dat als je van heiden christen werd, je, zoals Paulus het ergens zegt: 'de Here Jezus Christus moet AANDOEN.' Daarom leerde hij hen: Christus met mij, voor mij, achter mij, in mij, onder mij, boven mij, Christus aan mijn rechterzijde, Christus aan mijn linkerzijde.

Het is Christus waar u maar gaat en waar u maar kijkt, en waar u maar bent. Een mooi gebed voor een leven dat vol is van Christus.

J. VanHarmelen

Gemiddelde jaarlijkse verspreiding van bijbels en exemplaren van het Nieuwe Testament.

	1921-27	1971-77
Tsjechoslowakije	38.000	29.000
Hongarije	29.000	30.000
Polen	32.000	133.000
Roemenie	75.000	90.000
Joegoslavie	25.000	49.000



Bijbels komen aan in Moskou. 25.000 Russische bijbels, gedrukt door het Bijbelgenootschap in Stuttgart, Duitsland, worden uitgeladen in Moskou, 1979. Het was de grootste zending sinds 1913.

Canadian Bible Society

Waar of niet waar?: De gemiddelde jaarlijkste uitdeling van bijbels en Nieuwe Testamenten in Oost Europa is sterk gedaald sinds de Communisten daar aan de macht zijn.

Het antwoord — geloof het of niet — is: niet waar! Vergelijkende cijfers over de periode 1921-27 en 1971-77 in vijf landen (Tsjechoslowakije, Hongarije, Polen, Roemenie en Joegoslavie) geven aan dat de totale verspreiding in die periodes in de twintiger jaren 199.000 was. In de zeventiger jaren was het totaal over dezelfde periode 331.000. (Zie de tabel aan het begin van dit artikel). Niemand zal beweren dat de plaats van de bijbel in het Oostblok rooskleurig is.

Aan de andere kant is het ook niet zo slecht als sommige mensen het afgeschilderd hebben. Er zijn bemoedigende ontwikkelingen. Een blik op onderstaand overzicht van alle landen afzonderlijk laat dingen zien waarvoor we God kunnen danken.

Terwijl ze al het mogelijke doen om de situatie te verbeteren, zullen christenen willen profiteren van iedere legale mogelijkheid om bijbels te verschaffen aan hun broeders achter het ijzeren gordijn. De Verenigde Bijbel Genootschappen zijn

Vervolg op pag. 17

PERSOVERZICHT

- De regering in Ottawa komt wat krap in de kontanten te zitten. Veel mensen hebben hun spaarbrieven geincasseerd. Die spaarbrieven vormen 25% van de nationale schuld. Intussen is in de afgelopen week de rente bij de banken aanmerkelijk verlaagd.

- De prime-minister van Japan, Masayoshi Ohira, was in Ottawa op visite. Het bezoek heeft ten doel de ekonomiese betrekkingen tussen Canada en Japan te bevorderen. De Japanezen schijnen wel iets van ons nodig te hebben want Ohira sprak zelfs in vage termen over de vestiging van een automobiel fabriek in Canada. Dat zou natuurlijk wel mooi zijn vooral omdat ontslagen in de automobiel industrie hier schering en inslag zijn. Het lijkt mij toch wel aan te bevelen om gedurende de onderhandelingen met Japan de hand maar goed op de portemonnaie te houden.

- Provinciale premiers moedigen Quebecers aan om tegen de vraag van het referendum te stemmen. Ze doen dat met beloften van toekomstige grondwetsherzieningen. Ik herinner me dat de heren dat al eens eerder geprobeerd hebben en niet veel verder kwamen dan onenigheid.

- De vrouw-in-het-ambt in Engeland is weer doortastend opgetreden. De Britten maakten korte metten met de terroristen die de ambassade van Iran in Londen bezet hielden. Alle nog in leven zijnde gijzelaars — twee werden er gedood door de bandieten — werden bevrijd en vier van de terroristen verloren het leven. Die manier van aanpak stak scherp af bij de mislukte Amerikaanse poging om de gijzelaars in Teheran te bevrijden. Dat was maar een zakkerig gedoe. Het leek waarempel wel amateursavond in het cafe „Ons Dorp".

Geen veer in hoed van de Yankees.

- Engeland heeft nu te doen met het regiem in Libië dat ook al moordenaars op Engelse bodem heeft rondlopen. De regering van Libië wil schadevergoeding hebben voor verliezen opgelopen in de tweede wereldoorlog. Ze dreigen met beperking van olie-uitvoer natuurlijk.

- Maarschalk Tito van Joegoslavie is overleden. Verslagen van zijn begrafenis toonde wel hoe populair die man in zijn land was. De wereldpers beschouwde het als een diplomatiek tactiese fout van Carter dat hij die begrafenis niet heeft bijgewoond. Amerika werd vertegenwoordigd door de vice-president Mondale.

- De vluchtelingen uit Cuba blijven Florida binnenstromen. Florida ontvangt nu hulp van Washington in de noodtoestand ontstaan door al die vluchtelingen. Er wordt gesproken over 20.000 personen. Het is al wel gebleken dat niet al die vluchtelingen er in zouden slagen om een bewijs van goed zedelijk gedrag van de politie te krijgen.

- De Paus was in Zaire waar in de geweldige drukte negen mensen onder de voet gelopen werden en het leven verloren.

- Amsterdam liet zich deze week van haar beste zijde zien in de spontaan blije ontvangst van Canadese veteranen.

- De Liberale Partij gaat in British Columbia een congres houden om een nieuwe provinciale leider te benoemen. Met het oog op de uitkomst in de laatste verkiezing heeft dat veel weg van een conferentie van naaktzwemmers aan de Noordpool. D'r zijn er niet zoveel daar.

Carl D. Tuyl

Arie en Katrien

Arie doof

6. De foltering

„Nou moet je toch heus gaan, Arie, als je om vier uur bij John Slager wil zijn." Maar dat is het nu juist: ik wil helemaal niet bij John Slager zijn, om vier uur niet, en op geen enkel uur van de werkdag. Ik wens hem alleen in de avond te ontmoeten, als hij tam en onschadelijk is.

Met een lang gezicht zit ik aan tafel, het lege theekopje tussen mijn vingers draaiend. „Ik voel me eigenlijk helemaal niet lekker", klaag ik tegen Katrien. Maar Katrien, die nog nooit een reputatie heeft verworven als zachte heelmeester, antwoordt: „Man, wees nou es een beetje flink. Zet dat kopje neer, sta open vertrek. Je moet het maar zo bekijken: Als je twee uur verder bent, ben je van alle narigheid af. Dan zitten we hier aan tafel lekker samente eten."

„Praat me niet over eten," protesteerde ik. Maar ik stond toch maar op. Toen ik Katrien een vluchtige afscheidszoen gaf, hief ze met een opgewekt gelaat een van haar spreken aan: „Pietluttigheid, uw naam is Man!" Toen ik de voordeur dichtsloeg, hoorde ik haar nota bene lachen!

Om vijf over vier zat ik in de wachtkamer bij John Slager, onze familietandarts. Ik was de laatste klant, hetgeen me enigszins verblijdde, want nu kon niemand mijn ellende anschouwen. Zenuwachtig bladerde ik in een tijdschrift zonder iets te lezen. Twee stomme goudvissen in een rond aquarium keken me meewarig aan. Ik ergerde me aan die beesten en gaf een nijdigetik tegen het glas.

De deur van de spreekkamer ging open en een jonge knaap van een jaar of tien kwam er uit met een zuurtje-op-een-stokje in zijn mond. Onbewogen liep hij naar de uitgang, alsof er niets gebeurd was. Wat een verbeelding! Die kinderen tegenwoordig! Toen was het mijn beurt. John Slager — wat een toepasselijke naam! — kwam me ophalen. Als gewoonlijk was hij heel luid en heel spontaan en op zijn manier heel geestig. „Ha, die Arie! Kom erin, man! Behalve in de kerk heb ik je in tijden niet gezien. Ga maar eens lekker lui in die stoel liggen, dan kunnen we zien, wat we aan je verdienen kunnen. Hi, hi, hi...."

Ja, dat is John Slager, een bekwaam tandarts, maar hij moest niet zoveel praatjes hebben. En dat eeuwige gehinnik van hem: onuitstaanbaar!

Hij is overigens een aardige vent, buiten zijn praktijk om dan, natuurlijk. Hij was een van de eerste jongens uit

onze emigrantengemeenschap, die verder ging studeren. Zijn ouders hoopten dat hij dominee of zendeling zou worden, maar John zag meer in de tandartsenij. Hij kwam veel bij ons aan huis als vriend van onze oudste zoon Bill en we hebben veel schik met hem gehad. De meeste mensen mogen hem graag, en ik mag hem — meestal — ook wel. Maar thans erger ik me aan zijn vrolijke praat. Dat „hi-hi-hi" is een rare gewoonte van hem, die hij van zijn vader heeft overgenomen. Dat gegrinnik fungeert als een soort uitroep teken aan het eind van een zin en John gebruikt veel uitroeptekens. Als hij „hi" zegt, gaat zijn stem twee octaven naar boven, waardoor het klinkt, alsof een paard zich hardop staat te vermaken.

Nadat hij zich uitvoerig had laten inlichten over het welzijn van Katrien kinderen en kleinkinderen en zijn medeleven had betuigd in het overlijden van onze kater Tolo, sprak hij opgewekt: „We zullen maar eens aan de arbeid gaan." Hij stroopte daarbij de mouwen van zijn witte slagersjas op, alsof hij zich gereed maakte voor een bokswedstrijd. Ik sidderde en probeerde me zo klein mogelijk te maken, wat met mijn lange gestalte niet meevalt.

„Hoofd achterover en mond wijd open," commandeerde de tandendokter, „en maar net doen, alsof je op Hollandse wijze een zoute haring eet, met of zonder uitjes, hi, hi, hi." Mijn gedachten waren in deze donkere ogenblikken ver verwijderd van smakelijk zeebanket, want ik zag een stangetje met een haak aankomen. Het nam in mijn overspannen brein de gestalte aan van een pook met weerhaken, een folterinstrument uit de middeleeuwen.

„Vrees niet," sprak John zalvend, „en houd je mond wijd open. Gunst, Arie, dat is een van de grootste monden, waar ik ooit ingekken heb. Wat een ruimte!" Gegiechel op hoge toon. Beulsgelach. Bij het naderen van de haak greep ik me krampachtig aan de onderkant van de stoel vast. Mijn hele lichaam verstijfde. Dit ontging het geoefende oog des tandarts niet. Hij begon nu zijn psychologie op mij toe te passen. Zacht en kalmerend, alsof hij een baby in slaap suste, vertelde hij me, dat het haakje even kuis en onschuldig was als zijn pasgeboren dochter (een onderdrukt hi-hi-hi); dat hij op het ogenblik alleen maar de staat van mijn gebit aan het verkennen was; en dat ik

mijn gedachten moest overschakelen en concentreren op iets moois of iets lelijks in het kerkelijk leven, hetzij plaatselijk of op classicaal of synodaal niveau. „Ik heb twee gaatjes gevonden, die ik even moet vullen. Wat is nu eigenlijk volgens jou, Arie, een van de grootste problemen, waarmee we vandaag aan de dag te maken hebben in de kerk?"

Ik kon natuurlijk niets zeggen met mijn open mond en bromde daarom iets overstaanbaars. „Juist," antwoordde John enthousiast, alsof hij juist een bijzonder schrandere opmerking had gehoord, „zo moeten we de dingen bekijken. Aan de ene kant moeten we ons wachten voor eenzijdigheid, maar aan de andere kant moeten we ook weer niet te hard van stapel lopen..." Terwijl hij dit zei, had hij op bliksemnelle wijze de boor al op de kies gezet, en voordat ik naar gewoonte kon beginnen te brullen, was het al gebeurd.

„Dat was maar een klein gaatje" sprak de tandarts enigszins teleurgesteld. „De tweede is meer de moeite waard. Daar is meer vakmanschap voor nodig. Spoel eerst maar es even, en dan de mond maar weer wijd open. Sjonne, wat een ruimte!"

De boor begon weer te gonzen en ik beefde als een riet. „Geneer je maar niet, Arie," zei John Slager grootmoedig; „ik weet dat je een dappere kerel bent, maar dat je te bescheiden bent, om die dapperheid te tonen. Laat je maar gaan." Ik voelde een scheut pijn en liet een snerpende kreet horen. John arbeide voort, alsof hij niets vernomen had en bracht het eenzijdige gesprek weer op meer geestelijke regionen.

„Weet je, wat mij vaak zo dwars zit, Arie? dat onze mensen zo gauw met hun oordeel klaar staan. Dat is, denk ik, altijd al zo geweest. Toen ik twintig jaar geleden op de jeugdvereniging was, werd met meerderheid van stemmen besloten, dat Joe MacGuire, de bekende hockeyspeler, die toen voor de Youth For Christ sprak, niet echt bekeerd was en dus na zijn overlijden niet naar de hemel zou gaan, omdat hij nog altijd op zondag speelde."

Hij vond dit blijkbaar een vermakelijke gedachte, want hij liet weer zijn drievoedig „hi" horen. Ik kon niet meelachen, want de boor drong steeds verder in mijn kies en ik stond doodangsten uit in de verwachting, dat elk ogenblik nu een zenuw geraakt kon

worden.

„En heb je in de kerkbladen gelezen over Bob Dylan, de zanger? Hij verklaart zelf, dat hij een christen is geworden, en dat kun je ook goed horen in zijn nieuwe songs, als je het maar wilt horen. Maar nee, hoor, volgens de keurmeesters is het niet evangelisch genoeg, en ze zitten met grote ijver uit te pluizen, of Bob Dylan er wel het juiste godsbegrip op na houdt. Er is meer blijdschap bij de engelen in de hemel over de bekering van Bob Dylan dan bij ons kerkvolk."

Deze laatste woorden maakten zo'n indruk op me, dat ik vergat, dat het boren was opgehouden en de foltering ten einde was. De gaten waren snel gevuld en voor ik er erg in had, mocht ik voor de laatste keer spoelen en uit de folterstoel opstaan.

Ik bood John Slager mijn verontschuldigingen aan voor mijn lafhartig gedrag, maar daar wilde hij niets van weten. „Je hebt je gedragen als een man, Arie," zei hij, „en haast alle mannen zijn kleinherig." Had hij soms naar de spreken van Katrien geluisterd?

„Wel zou ik je willen aanraden, om wat minder te snoepen. Ontken het maar niet. Hoeveel kerkpepermuntneem je elke zondag in?" Ik verklaarde, dat ik elke zondag en in iedere dienst twee pepermuntjes verorberde, een aan het begin en een in het midden van de preek, behalve als een zekere naburige predikant preekt; dan heb ik er minstens drie nodig.

„Zie je wel?" riep John zegevierend, „dat is twee pepermunten per dienst, en omdat je een trouwe kerkganger bent, is dat vier per zondag en minstens tweehonderd per jaar, speciale diensten niet meegerekend. Je bent pas gepensioneerd, he? Je gaat dus al zo'n zestig jaar geregeld naar de kerk. Dat is zestig keer tweehonderd pepermunten, twaalfduizend vijanden van een gaaf gebit! Hi, hi, hi!"

In mijn verbazing en dankbaarheid wist ik niets beter te doen dan op dezelfde wijze te grinniken. „Je hoeft me niet na te doen," merkte mijn vriend, de tandarts, op. Nu kon ik het niet laten om te zeggen: „John, je hinnikt als een paard." Waarop de vrolijke tandarts antwoordde: „En jij, Arie, hebt een gebit als een paard."

Na deze paardenpraat ging ieder zijs wegs.



Vervolg van pag. 16

vastbesloten om de helpende hand te bieden aan die gelovigen die trachten staande te blijven en hun getuigenis uit te dragen, soms onder moeilijke omstandigheden.

In vele Oost-Europese landen is invoer van de bijbel toegestaan na goedkeuring van de regering. De Verenigde Bijbel Genootschappen hebben gedurig getracht om voldoende hoeveelheden bijbels voorradig te hebben en voldoende geld om op dergelijke aanvragen te reageren.

De situaties varieren van land tot land. In sommige landen werken de Verenigde Bijbel Genootschappen via een filiaal (Polen en Joegoslavie). In andere landen werkt men met nationale Raden van Kerken (Tsjechoslowakije en

Hongarije). Soms gaan de contracten via de kerken (Bulgarije, Roemenie en de U.S.S.R.).

Een enigszins onaangekondigde ontwikkeling in de Oost-Europese landen is geweest de verschijning van diverse versies in de moderne vertaling. De Ver. Bijbel Genootschappen hebben ruimschoots voorzien in de behoeft van papier en hulp om te assisteren in de publicatie van die nieuwe en de oudere, traditionele uitgaven.

Het volgende is een kort overzicht van de situatie in die landen. Als u bidt voor een meer open gedragslijn in dat gedeelte van de wereld, denkt u er dan ook aan om God te danken voor alles wat er gedaan is en nog gedaan zal worden dit jaar.

Albanie

Nu officieel atheistisch, staat Albanië geen Bijbel verspreiding toe. De laatste telling voordat het een communistische staat werd gaf aan, dat 70% van de bevolking Moslim was. Vertalen en verspreidingswerk in de Albanese taal wordt voortgezet over de grens, in Joegoslavie.

Bulgarije

De Protestantse bevolking van Bulgarije is altijd klein geweest en de Oosters Orthodoxe Kerk is overheersend. Na 4 jaar van onderhandelingen had de kerk verleden jaar toestemming om 30.000 exemplaren van de bijbel te drukken. Het was de eerste druk sinds 1925 en waarschijnlijk in een grotere oplage dan in menig druk van voor het communisme. De Verenigde Bijbel Genootschappen voorzag hen van papier,

materiaal voor het binden en raad.

Tsjechoslowakije

Verleden jaar herdacht men de 400e publicatie van het eerste gedeelte van de Kralische Bijbel, de traditionele Tsjechische vertaling. In 1979/80 zullen er 120.000 bijbels in de nieuwe vertaling gedrukt zijn (dat aantal is velen keren meer dan het totale aantal dat in de twintiger jaren gedrukt werd).

Oost Duitsland

Sinds 1972 zijn 389.000 exemplaren van een nieuwe vertaling van het Duitse Nieuwe Testament gedrukt. In een brief aan het Berlijnse Bijbel Genootschap gaf Hans Hopcke, plaatsvervangend minister van cultuur, commentaar op „de invloed van de taal en ideeën van de bijbel, speciaal

Luther's vertaling, op de literatuur en kunst van ons volk."

Hongarije

De Verenigde Bijbel Genootschappen hebben papier verschaft voor 80.000 exemplaren van de nieuwe vertaling van het Hongaarse Nieuwe Testament sedert het voor het eerst verscheen in 1975. Het vorig jaar werden 30.000 gedrukt. Een winkel in Boedapest verkoopt de bijbels en heeft ook een postorder bedrijf.

Polen

Sedert de eerste verschijning in 1875 zijn 175.000 exemplaren van een Pools Nieuwe Testament in de hedendaagse taal gedrukt. Toen een nieuwe versie van het Nieuwe Testament te koop was Vervolg op pag. 18

Pinksteren

O, Heil'ge Geest, Gij zijt het Die mij klaar en duidelijk vertelt hoe 't met mij zelve is gesteld en hoe ik ben, en wat en wie.

Maar ook zegt Gij mij dat er is een weg tot God die open is, een weg van schuldvergiffenis, de Weg Die Jezus Christus is.

En waar ik hunk'rend neder zit zendt Gij tot God mijn bange zucht die onverwoerd mijn hart ontlucht, en ziet Gij het Die in mij bidt.

Gij komt en vouwt mijn handen saam. Gij buigt mijn knie opdat ik kniel. Gij maakt een venster in mijn ziel, een naar God toe geopend raam.

Gij wilt mijn lichaam nemen tot een tempel waar Gij wonen wilt, waarin Ge eigen willen stilt en ombuigt naar de wil van God.

Gij neemt uit mij al wat mij schaadt, mijn zelfzucht en mijn dom verweert, en legt in mij de ootmoed neer, en blije vrede zonder maat.

O, Geest Die schenkt wat ik behoeft, O, Geest Die mij tot Christus leidt, en die de echte Trooster zijt, o, dat ik nimmer U bedroef.

J. v. Veen-Nusmeijer,
De Wekker, juni 1979

Vervolg van pag. 17

In Warschau verleden jaar, ontstonden er hele files buiten de winkel, en in november werden op 1 dag 2676 exemplaren aan individuele kopers verkocht, dat is 6 per minuut.

Roemenie

Sinds 1968 zijn 200.000 complete bijbels gedrukt in Roemenie. 100.000 exemplaren van het Nieuwe Testament en de Psalmen werden verleden jaar gedrukt op papier dat was verstrekken door de Verenigde Bijbel Genootschappen.

U.S.S.R.

De Verenigde Bijbel Genootschappen verstuurden verleden jaar 25.000 Russische bijbels en 5.000 concordanties naar de U.S.S.R. onder een import vergunning, verstrekt aan de Evang. Christenen-Baptisten. Het was de grootste zending sinds 1913. Sinds 1968 heeft de Russisch Orthodoxe Kerk zonder hulp van buiten 200.000 bijbels gedrukt. Een nieuwe vertaling van het Evangelie van Johannes in hedendaags Russisch kan de weg banen voor het bijwerken van de Russische bijbel.

Deze eensluidende prestaties in Oost-Europese landen mogen de glans van smokkel rapporten missen, maar ze hebben de bijbel gelegd in de handen van miljoenen mensen. Wie kan de kracht van het Woord van God berekenen?

Dergelijke ontwikkelingen kunnen zich in de komende jaren herhalen. Uw bijdrage aan de Canadese Bible Society's huidige oproep om de bijbel te verspreiden in Oost-Europa zal de bijbel in nog meer handen geven en zal blijk geven van uw solidariteit met uw mede-christenen.

Hollandse dag in York

Op 28 mei, aanvang
10 uur.

Sprekeren leider:
Rev. W. Haverkamp,
redacteur van de Wachter.
Kaarten aan de deur
verkrijgbaar.
Voor koffie en lunch
wordt gezorgd.

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Ontario is prachtig in de lente wanneer het niet ontsierd wordt door het nare gezicht van de winterafval. De gedachteeloze weggooi-gewoontes van sommige mensen kunnen het voor anderen bederven wanneer de tijd daar is dat ons landschap weer gereed is voor warm weer genoegens.

Gelukkig bekomen veel mensen met gemeenschapszin zich hierom en willen helpen om Ontario prachtig te houden.

De 19.000 leden van Ontario's Federatie voor Hengelaars en Jagers bv., geassisteerd door het Ministerie van Cultuur, hebben een PITCH IN DAY voorbereid op zaterdag 7 juni.

Hengelaars en jagers over heel Ontario

organiseren een speciaal milieu PITCH IN project om afval en vuilnis te verwijderen van beekjes, kusten, landwegen en voetpaden, picnic areas en kampeerterreinen en andere gebieden waar gebrek is aan een regelmatige vuilnisophaal dienst. U kunt het hele jaar mee helpen om vervuiling te voorkomen. Begin door u aan te sluiten bij een PITCH IN project in uw omgeving.

Daarna kunt u uw best doen om Ontario mooi te houden. Als u dat doet dan profiteren we daar allemaal van.



Ontario

Ministry
of the
Environment

Hon. Harry Parrott, DDS, Minister
G.W.S. Scott, QC, Deputy Minister

Laten we Ontario mooi houden.

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Calvinist Contact

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ONT. L2R 4L3, (416) 682-8311

THANKS

AUKEMA: We are thankful to the Lord, that we could celebrate our 30th Wedding Anniversary in good health with our children and grandchildren. We wish to express our sincere thanks to all of you who remembered us.
Evert and Ge Aukema,
R.R.#3, Ridgetown, Ont. N0P 2C0.

REENDERS: Mr. and Mrs. M. Reenders of 740 Government Ave., Winnipeg, take this opportunity to thank everyone who remembered them on their 60th Wedding Anniversary. It was very heart-warming to know that so many friends from far and near remembered them with cards, flowers and visits. Thank you.

RUSTENBURG: We wish to express our sincere thanks to all of you, who remembered us on our 50th Wedding Anniversary on the first day of May, 1980, with cards, letters, flowers and gifts. Special thanks to our children, and grandchildren, for all the work they put in to give us such a happy and pleasant week. But above all, our thanks go to God, our heavenly Father, for his loving care and protection over all those years, and we pray that he will be with us in the years to come.
Paul and Grace Rustenburg (nee Linters),
Burlington, ON.

VANDER VEEN: Sincere thanks to our children, relatives and friends for all the cards, best wishes, gifts and flowers received for our 25th Anniversary on May 18, 1980. We also thank everyone who came to our anniversary celebrations, especially those who participated in the program and made this a memorable, happy occasion. Above all, we thank God for his many blessings received and his protecting care through all these years. Thank you.
Jelle and Tina Vander Veen,
R.R.#1, Canfield, ON N0A 1C0.

VAN EYK: We wish to express our sincere thanks to all of you who remembered us on our 25th Wedding Anniversary. "Blest be the tie that binds our hearts in Christian love."
Gerrit and Maria Van Eyk,
Brantford, ON.

VAN GEEST: We wish to express our sincere thanks to our children, grandchildren, relatives and friends far and near who made our 55th Wedding Anniversary such a joyful day. Thanks for the best wishes, cards, flowers and gifts. Above all thanks to the Lord for his protecting care over all those years.
Mr. and Mrs. C. Van Geest, Sr.,
Grimsby, Ont.

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for one year!
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THANKS

VAN HAREN & LEENSTRA: Sincere thanks to our children, relatives and friends for all the cards, best wishes, gifts and flowers received on our 25th Anniversary on April 25, 1980. We also thank everyone who came to our Anniversary party and those who participated in the program and made this a memorable, happy occasion. Above all, we thank our heavenly Father for his many blessings received and his protecting care through all these years. Thank you.
John and Margret Van Haren,
Seemen and Henny Leenstra,
Lacombe, Alta. T0C 1S0.

BIRTHS

DE BOER: George and Betty (nee Groenewegen) are thankful to the Lord for the safe arrival of their first born, KEVIN JOHNATHAN, on May 5, 1980, weighing 6 lbs.
R.R.#2, Townline, Smithville, ON L0R 2A0.

DE GRAAF: "Know that the Lord is God, it is he that made us and we are his. We are his people and the sheep of his pasture" (Psalm 100:3). We, Lawrence and Helen De Graaf, thank and praise our heavenly Father for entrusting in our care, a son, RYAN EVERET, born April 21, 1980. A brother for Carrie-Ann and a grandson for Mr. and Mrs. G. De Graaf, Beamsdale, and Mr. and Mrs. M. Vander Wier, Smithville.
207 Main St. E., Grimsby, ON.

HAAN: Gord and Helen thank God, the giver of life, for entrusting to their care, LORI-ANNE MARSHA. She was born April 12, 1980. Lori-Anne is a sister for Jennette, 3rd grandchild for Mr. and Mrs. J. Bouma of Bowmanville, 4th grandchild for Mr. and Mrs. R. Haan of Port Perry.
R.R.#4, Bowmanville, Ont. L1C 3K5.

HAMMINGA: Ralph and Joanne thank God, the giver of life, for entrusting to our care, a new son, RICHARD RALPH EVERET, 9 lbs. 7 oz., born on April 21, 1980. A new brother for Valerie, Jeffrey, and Cheryl. Happy grandparents are Mr. and Mrs. Gerben Nydam of Chatham, Ont. and Mr. and Mrs. Evert Hamminga of Aylmer, Ont. Address: 19 Sherbrooke Pl., Chatham, Ont. N7M 5R5.

LEMSTRA: Praise be to God, the creator of life! John and Anne proudly announce the birth of their second child, a son, WESLEY BENJAMIN, born April 25, 1980. Wesley is a little brother for David John. Another grandchild for Mr. and Mrs. Peter Hessels of Dunnville, Ont., and for Mr. and Mrs. John Lemstra of Grimsby, Ont.
160 Washburn St., Northboro, Massachusetts 01532.

PEDERSEN: With great joy and thankfulness, we announce the birth of our son, RENE AUGUST, on March 28, 1980. A brother for Cindy, 2nd grandchild of Mr. and Mrs. S. Antonides of Mississauga and 8th grandchild of Mr. and Mrs. A Pedersen, Denmark. Happy parents are Palle and Liz Pedersen, Nygade 20,
4863 Eskilstrup, Denmark.

VANDERWILLIK: John and Cathy thank God for the gift of their second child, SARA JANINE, born on April 23, 1980. A sister for Christina, 4th grandchild for Mrs. G. DeRoo of Caledonia and 7th grandchild for Mr. and Mrs. G. Vanderwillik of Ancaster, ON L9G 3K9.

□□□□□□□□□□□□
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MARRIAGES

KRUITBOSCH-MIEDEMA: Mr. and Mrs. Evert Kruitbosch of Beamsdale are happy to announce the forthcoming marriage of their daughter EVELYN ROSE to THOMAS SIDNEY, son of Mr. and Mrs. Sidney Miedema of St. Catharines. The wedding ceremony will take place, D.V., on Saturday, May 31, 1980 at 3:30 p.m. at the Maranatha Chr. Ref. Church, Scott St., St. Catharines. Rev. H.R. De Bolster officiating. Future address: Gen. Del., Houston, B.C.

NYDAM-HORNEMAN: With thankfulness to God, who we believe brought them together, Mr. and Mrs. Ido Nydamp and Mr. and Mrs. Martin Horneman, announce the wedding of their children WENDY PEARL and ALBERT GERARD. The ceremony will take place, D.V., on Saturday, May 24, 1980 at 3 p.m. in the Grace Chr. Ref. Church of Chatham, ON. Rev. Ralph Koops officiating. Our prayer to you both is that the Lord will watch over your coming and going, both now and forevermore. (Psalm 121:8). Future address: 42 Stanley, Chatham, Ont.

RANG-BAKKER: Mr. and Mrs. William R. Rang, Dunnville, ON and Rev. and Mrs. F.F. Bakker, Sarnia, ON, are happy to announce the marriage of their children WENDY and JOHN. The ceremony will take place, D.V., on Saturday, May 31, 1980, at 4:30 p.m. in the Hebron Chr. Ref. Church of Whitby, ON. Rev. F.F. Bakker officiating. Future address: 837 Simcoe St. N., Apt. #5, Oshawa, ON.

RENSINK-KEOGH: Mrs. Dieny Rensink and Mr. and Mrs. Bernard Keogh are happy to announce the marriage uniting their children, ANNETTE and JOSEPH. The ceremony will take place, D.V., on Saturday, May 24, 1980 at 3:30 p.m. in the Bethany Chr. Ref. Church, Bloomfield, Ont. Rev. J. Kuipers officiating. R.R.#1, Picton, Ont. K0K 2T0.

RINGNALDA-VAN WOUDENBERG: Rev. and Mrs. G. Ringnalda and Mrs. Mary Van Woudenberg are pleased to announce the marriage uniting their children, JACQUELINE and EVERET. The ceremony will take place, the Lord willing, on Saturday, May 31, 1980 at 3 p.m. in the Mount Hamilton Chr. Ref. Church, 1411 Upper Wellington St. S., near Stone Church Rd. E., Hamilton, Rev. G. Ringnalda officiating. Future address: Apt. #205, Carlton Place, 140 Carlton St., Toronto, Ont. M5A 3W7.

DEKONING-STEVENS: "This is the day the Lord has made, we will rejoice and be glad in it" (Psalm 118:24).

Mr. and Mrs. Nick deKoning of St. George, Ont. are happy to announce the forthcoming marriage of their daughter JOYCE to HILCO, son of Mr. and Mrs. Ralph Stevens of Drayton, Ont. The wedding ceremony will take place, D.V., on June 6, 1980, at 6:30 p.m. in the Chr. Ref. Church of Cambridge with Rev. Harry Bout officiating. Future address: P.O. Drayton, Ont.

VAN GEEST-VELDMAN: "Teach me thy way, O Lord, that I may walk in thy truth; unite my heart to fear thy name." Believing that marriage cannot begin without God, Mr. and Mrs. Len Van Geest of Waterdown, and Mr. and Mrs. John Veldman, of Wellandport, are pleased to announce the marriage of their children, JULIETTE JOY to JOHN RALPH. This exchange of vows will take place on Friday, May 30, 1980 at the Calvin Christian Ref. Church of Dundas, Rev. Arie Van Eek officiating. Future address: R.R.#2, St. Ann's, Ont.

MARRIAGES

PRINS-HAZELAAR: Mr. and Mrs. Cornelis Prins of Redcliff, Alta. and Mrs. John Hazelaar of Medicine Hat, Alta., are pleased to announce the marriage of their children, DOROTHY JEAN and LEW RANDEL. The Lord willing, the ceremony will take place on Friday, June 6, 1980, at 4 p.m. in the First Chr. Ref. Church of Medicine Hat, Alta. Rev. P. Meyer officiating. Dorothy and Lew will make their home in Edmonton, Alta.

TIMMER-BAKKER: Believing that the Lord has brought them together, Mr. and Mrs. Trynco Jan Timmer of Duncan, B.C. are happy to announce the marriage of their daughter RENE to TED BAKKER, son of Mr. and Mrs. Harry Bakker of Smithers, B.C. The wedding will take place on Friday, May 30, 1980 at 7 p.m. in the Chr. Ref. Church of Duncan, B.C. Pastor John de Pater officiating. Future address: Box 2666, Smithers, B.C. V0J 2N0.

SLAGER-REYNEVELD: Mr. and Mrs. Hille Slager of R.R.#2, Tavistock, Ont., are happy to announce the forthcoming marriage of their daughter PATRICIA MARY to KAREL REYNEVELD, son of Mr. and Mrs. Nicolaas Reyneveld of R.R.#2, Tavistock, Ont. The wedding ceremony will take place, the Lord willing, on Friday, May 30, 1980 at 6:30 p.m. at the Covenant Chr. Ref. Church, 410 Lansdowne Ave., Woodstock, Ont. Rev. D.C. Los officiating. Future address: R.R.#6, Woodstock, Ont. N4S 7W1.

STEENBERGEN-GELEYNSE: With gratitude to God, Mr. and Mrs. Lubbert Steenbergen and Rev. and Mrs. Martin D. Geleyne announce the forthcoming marriage of their children, FANNY and NICK. The ceremony will take place, D.V., on Friday, May 30, 1980 at 7 p.m. in the Chr. Ref. Church, Drayton, Ont. Rev. M.D. Geleyne officiating. Future address: R.R.#2, Drayton, Ont. N0G 1P0.

TIEMSTRA-BIEL: "But seek first his kingdom and his righteousness, and all these things will be given to you as well" (Matt. 6:33). We, ROBERTA and RON, with our parents, Clarence and Ann Tiemstra and Albert and Tilly Biel, are happy to announce that, the Lord willing, we will be united in Christ on May 30, 1980. The ceremony will take place at 7:00 p.m. in the Chr. Ref. Church in Neerlandia, AB, Rev. C. Vriend officiating. Future address: Box 1628, Lacombe, AB T0C 1S0.

VAN WYK-DEBOER: Mr. and Mrs. Andy Van Wyk and Mr. and Mrs. William DeBoer are happy to announce the marriage of their children, DOROTHY and WES. The ceremony will take place, the Lord willing, on Saturday, May 17, 1980 at 4 p.m. in the Wyoming Chr. Ref. Church, Ont. Rev. Renkema officiating. Future address: 503 Sarnia St., Wyoming, Ont. N0N 1T0.

OBITUARIES

On Friday, May 2, 1980, our heavenly Father took to himself, after a lengthy illness, our dearly beloved brother, brother-in-law and uncle,

CLARENCE MEYER

at the age of 48.

Dear husband of Jean Meyer (nee Van Marum), and Father of Anita, Richard, Peter, Lisa and Marian. R.R.#4, Barnston Island, Surrey, B.C. Text: Psalm 73:24-26.

Trudy & Ronald Bosman — R.R.#1, Laurel, Ont.

Tony & Sidney Ryzebol — R.R.#1, Laurel, Ont.

Nieces and nephews.

At her home on Thursday, May 1, 1980, the Lord, in answer to prayer, called home our dearly beloved wife, mother and grandmother,

LAMKJE VAN HARTEN

in her 70th year. Will always be remembered and missed by her loving husband Hendrik Van Harten and:

Teunie & Jack Van Eck; Dianna, Jo-Ann — Waterdown, Ont.

Peter & Sandy Van Harten; Gus, Hero, Toby — Burlington, Ont.

The funeral service was held on May 5, 1980, in the Burlington Chr. Ref. Church.

276 Glen Oak Drive, Oakville, Ont. L6K 2J2.

On May 10, 1980, our dear wife and mother,

HENNY DE JONG

went to be with her Lord. Her unselfish love, born from her resolve to glorify her Lord during her long illness makes us grateful that God spared her from more tragic suffering. She died in her 49th year.

Psalm 30.

Ben De Jong — Nestleton
Ilene & Karl Bergen — Mississauga
Brian & Cheryl — Picton
Ivan & Brenda — at home
Anita — at home

Norman — at home
Ralph — at home
Funeral service took place on Tuesday, May 13, 1980 from the Rehoboth Chr. Ref. Church in Bowmanville. Rev. Jac. Geuzebroek officiating.

The council and the congregation of the Hope Chr. Ref. Church, Port Perry, ON, extend their deepest sympathy to the family of elder Ben De Jong in the loss of their very beloved wife and mother,

HENNY DE JONG

(nee Funcke)

Nobody meeting her during her suffering for many years could escape becoming touched by the light of Christ that radiated from her at all times.

"For when I am weak then I am strong" (2 Cor. 12:10).

This was true for her, may it be true for Ben and his children.

Jac. Geuzebroek, president

Bert Kennedy, clerk

Port Perry, ON.

May 10, 1980.

ANNIVERSARIES

Eibergen, Gld. 1940 1980

May 17

We,

MARTEN and ANTJE KINGMA
(nee Peterkamp)

would like to thank the Lord for having given us 40 years of marriage. We pray that the Lord will stand by us in the future years to come in health or sickness and for our children and grandchildren. We will celebrate this occasion on May 17, 1980.

Open house: from 2 p.m. to 4 p.m. at the East Chr. Ref. Church, Strathroy, Ont.

Correspondence address: R.R.#2, Ilderton, Ont. N0M 2A0.

Classified Advertising

ANNIVERSARIES

Tzum(Fr.) Clinton(Ont.) "But now these three remain: faith, hope and love, but the greatest of these is love" (I Corinthians 13:13). This was the text, the minister based his sermon on, when our parents and grandparents,

DOUWE BRUINSMA and MARY LANTINGA

were joined together in marriage 45 years ago. On May 23, 1980 they thankfully will remember that event with their children, grandchildren and great-grandchild. May the Lord continue to bless them and keep them in his care, for each other, for us and for the community.

Hinke & Jim Bakelaar; Mary & Peter, Joanne & Herb; April

Donald, Cathy, Calvin, Veronica — Brussels, Ont.

Ted & Jane Bruinsma; Ken, Mona, Heather, Anita — Montreal, P.Q.

Greta & Henry Amsinga; Marcia, Edward, Roger, Tammy — Thamesford, Ont.

Cecil & Diane Bruinsma; Ron, Jeff, Karen, Bob — Goderich, Ont.

Fred & Marilyn Bruinsma; Tina, Tara — Goderich, Ont.

Charles & Linda Bruinsma; Kim, Vicki, Michael, Shawn — Goderich, Ont.

Sid & Mona Bruinsma; Richard, Anita, Paul, John — Goderich, Ont.

Irene & Peter Ott; Peter, Steven, Tracy, Tanya — Goderich, Ont.

Home address: 142 North St., P.O. Box 944, Clinton, Ont. N0M 1L0.

Best wishes only.

1955 1980
Edmonton

With much joy and thankfulness to God, we wish to announce the 25th Wedding Anniversary of our parents.

ANDREW(Andy) and THERESA(Trix) CUPIDO(nee Hoekstra)

D.V., on Monday, May 19, 1980. It is our prayer that God will richly bless them and continue to guide and keep them in his care in the years to come.

Congratulations and love from their children:

Peter

Carol & Mel Elgersma

John

Netty-Anne

Linda

Home address: 10828-148 Street,

Edmonton, Alta. T5N 3H5.

1940 1980
With thanks to the Lord, we announce the 40th Wedding Anniversary of our dear parents and grandparents, on May 18, 1980.

DOEKE and HARMKE DAMM (nee Goeree)

It is our prayer that the Lord will continue to keep them in his care and bless them in the years to come. Congratulations and much love from all your children and grandchildren:

John & Kathy Mans; Karen, Linda, Albert, Donald, David

Pete & Gerda Damm; Julie

John & Elaine Damm; Dean, Melissa

Katie VanderNiet; Melanie, Andrea

Gary & Rose Damm; Shari, Cynthia

Home address: 49 Pancake Lane,

Box 505, Fonthill, Ont. L0S 1E0.

With joy and thanks to God, we hope to celebrate on May 16, 1980 the 50th Anniversary of our dear parents and grandparents,

SIJTZE and FOKJE VAN DER HEIDE (nee Boersma)

We pray that God who was with them in the past will continue to guide and bless them in the years to come.

Their thankful children:

Jenny & George Struiksma; Jack, Florence, Shirley & Ron (fiance), Sylvia — Beamserville, ON

Pearl & Clarence Haayema; Verna, Jerry, Steven, Debbie, Heather — Williamsburg, ON

Address: R.R.#3, Williamsburg, ON K0C 2H0.

ANNIVERSARIES

1955 1980
Woodstock
"Beloved, since God so loved us, we also ought to love one another" (I John 4:11). On May 13, 1980, D.V., we celebrated the 25th Wedding Anniversary of our parents and grandparents,

JOHN and JENNIE DONKER (nee Bergman)

We thank the Lord for keeping them and pray that he will continue to bless and keep them in his care. Their thankful children:

Gerry

Christine & Albert Renkema; Karen

Shirley & Ralph

Carolyn

Sharon

Open house will be held on Saturday, May 17, 1980 from 2:30 — 4:30 p.m. at the Covenant Chr. Ref. Church, Lansdown Ave., Woodstock.

Home address: 817 Dufferin St., Woodstock, Ont. N4S 1Y8.

1955 1980
Roden Aurora

On May 24, 1980, we hope to celebrate the 25th Wedding Anniversary of our parents.

HENK and MARTHA BOSSCHER (nee Beuving)

We are grateful for the years of love and understanding in the years behind us, and pray to God for his blessings in the years to come, whether near or far.

"For the Lord is good, his mercy is everlasting, and his truth endureth to all generations" (Psalm 100:5). Congratulations Mom and Dad, with all our love from:

Howard — Aurora

Bob — Aurora

Ken & Marian Van Vliet — Newmarket

Mieke — Newmarket

Ricky — at home

Open house will be held at the home of the Bosscher's at 33 McDonald Dr., Aurora, from 3:00 to 5:00 p.m.

Friesland Simcoe, Ont. 1940 1980
May 23

With joy and gratitude to our faithful God, we announce the 40th Wedding Anniversary of our parents,

JOHN and ANN FENNEMA (nee Meidema)

"A time to love, and a time to hate, a time for war, and a time for peace" (Ecclesiastes 3:8) Wedding text.

Their children:

Henry & Eunice Fennema

Andy & Ruth Fennema

Tena & Don Hibma

Joanne & Ross Little

Leo & Linda Fennema

Mary & Gary Gagnon

Ida & Mark Misner

Betty Fennema

and 14 grandchildren

Home address: R.R.#5, Simcoe, Ont. N3Y 4K4.

1955 1980
Clinton Goderich

May 27

"For this I know that God is for me" (Psalm 56:9b).

With joy and thanksgiving, we hope to celebrate with our parents,

GERRIT H. and LENA SCHOEMAKER (nee De Ruyter)

their 25th Wedding Anniversary. We hope and pray that the Lord will continue to guide and bless them in his care for the years to come.

Congratulations and love from your children:

Fred & Linda

Richard & Jeannette

Marjorie

Kathy

Alex

Open house, D.V., on May 24, 1980 from 8:00 in the Saltford Valley Hall.

Home address: R.R.#4, Goderich, Ont. N7A 3Y1.

ANNIVERSARIES

We would like to wish our parents and grandparents a very happy 40th Wedding Anniversary, which we hope to celebrate on May 24, 1980.

JACOB and AAGJIE FRANS (nee Goet)

Congratulations and all our love:

Nick & Dini — Edmonton

Casey & Ria — Edmonton

Peter & Cathy — Barrie

Teo & Ena — Toledo

Jake & Nina Gringhuis — Smithville

Ron & Linda — Brockville

Jake & Hettie — Beamserville

Hans & Betty Passchier — Holland

Roy — Thompson, Man.

John & Carla — Thornhill

Mary Ann Frans — Thompson, Man.

and 23 grandchildren

Home address: General Delivery, Toledo, Ont. K0E 1Y0.

With gladness in our hearts, and thankfulness to the Lord, we announce the 40th Wedding Anniversary of our parents,

JAN and MARY MAST (nee Van Bodegom)

on Friday, May 30, 1980. We pray that God will continue to guide and bless them.

With love and gratitude from their children and grandchildren:

Arie & Gwyneth Mast; Lisa, David

Dirk & Ann Mast; Willem, Janelle

Wilma & Tom Byrne; Sean

John & Leanne Mast

A reception for friends and relatives is being held, Saturday, May 31, 1980, from 7:00 to 10:00 p.m. at the Grace Chr. Ref. Church, 25 Channel Nine Court, Agincourt.

Home address: 106 Steeles Ave. E., Thornhill, Ont. L3T 1A4.

On Friday, May 30, 1980 we hope to celebrate with our parents and grandparents,

HENDERIK and GRIETINA MARIA OLTHOF (nee Kok)

their 50th Wedding Anniversary.

"Commit your way to the Lord; trust in him, and he will act. He will bring forth your vindication as the light, and your right as the noonday" (Psalm 37:5, 6).

Their grateful children and grandchildren.

Open house at the Chr. Ref. Church, 157 Coldwater Rd. W., Orillia from 2:30 - 4:00 p.m. and from 8:00 - 9:30 p.m.

Address: 318 Gill St. Orillia, Ont.

1935 1980
Almekirk(N.B.) Trenton, Ont.

With thankfulness to God, we announce the 45th Wedding Anniversary of our parents and grandparents,

GERRIT and GOVERDINA POULI (nee Van Ryswyk)

on June 7, 1980.

Dirk & Willy Pouli

Martin & Joanne Triemstra

George & Grace Couperus

John & Marjorie Pouli

and 13 grandchildren

All friends are invited to celebrate with us. Reception will be held, D.V., on June 7, 1980 from 7 - 9 p.m., in the Ebenezer Fellowship Hall, Trenton, Ont.

Home address: 26 Manor Crescent, Trenton, Ont.

1955 1980
Clinton

With joy and thankfulness to God, we would like to announce the 25th Wedding Anniversary of our parents,

GEORGE and JENNY STRUIKSMA (nee Vanderheide)

on May 16, 1980. We pray that God will keep them in his loving care in the years to come.

Their loving children:

Jack

Florence

Shirley & Ron (fiance)

Sylvia

Address: 46 Drake Ave., Box 624, Beamserville, Ont. L0R 1B0.

ANNIVERSARIES

Leek, Gron. Mississauga, ON 1930 1980
The Lord willing, our parents, grandparents and great-grandparents,

PETER and JANE SIKKEMA (nee Schull)

hope to celebrate their 50th Wedding Anniversary on May 22, 1980. It is our prayer that the Lord continues to bless them and keep them in his care in the years to come.

Classified Advertising

ANNIVERSARIES

1930 Ureterp St. Catharines 1980
We hope to celebrate, the Lord willing, the 50th Wedding Anniversary of our parents, grandparents and great-grandparents.

JOHN and SYLVIA VANDERMEER (nee Feenstra)

Hymn 408:3: "Pardon for sin and a peace that endureth, thine own dear presence to cheer and to guide. Strength for today and bright hope for tomorrow. Blessing all mine, with ten-thousand beside."

May the Lord, our God, bless and keep you, is the wish of their children.

Renske & Dick Bosch
Martha & Wim Boot
Frank & Yvonne Vandermeer
Stuart & Edna Vandermeer
Shirley & Harold Vander Tol
20 grandchildren and 5 great-grandchildren.

Open house on Saturday, May 17, 1980 from 2 to 4 p.m., in the Calvin Chr. School of St. Catharines, Ont. Home address: 2 White St., Apt. #20, Sunset Homes, St. Catharines, Ont.

Ermele Trenton 1930 1980
With praise and thanksgiving to God, we hope, the Lord willing, to celebrate on May 22, 1980, the 50th Wedding Anniversary of our parents and grandparents.

TJEERD and ANNA VOS (nee Jeller)

It is our prayer that the Lord will continue to bless them and keep them in his care.

With love from their children and grandchildren:

Jett — Toronto
Walter & Lorraine; Ray, Edwin, Julie, Jeanie, Curtis — Kingston
Sigrid & Stuart; Karen, Brenda, Rick, Lawrence — Kingston
Ernie & Rosalie; Carolyn, Gordon, Christine — Ottawa
Eric — Ottawa

Home address: R.R.#2, Carrying Place, Ont.

1930 Kampen North Augusta 1980 June 5

We are happy to announce the 50th Wedding Anniversary of our parents.

HERMAN and GRIETJE WESTENDORP (nee Yzerman)

Genesis 12: 1b and 2b: "... Leave your country, your people and your father's household and go to a land that I will show you... and you will be a blessing."

We, your children, thank you for your love, understanding and for the Christian home and upbringing you gave us. May God bless you always in life.

Love from your children:
Trudy & Henry Weistra — Alta.
John & Alice Westendorp — Kings-ton, Ont.

Harold & Susan Westendorp — Brockville, ON

Grace & Jake Van Dyk — Alta.
Herman & Ann Westendorp — London, ON

Bill & Margaret Westendorp — Brockville, ON

Henny & Harry Cretier — Brock-ville, ON

Harold & Hilda Westendorp — Brockville, ON

Coby & Peter Blokland — Hamilton, ON

Joe & Claire Westendorp — Kingston, ON

Corrie & Stan Norman — Ottawa, ON

Open house will be held on June 7, 1980 from 1:30 - 4 p.m. at the "401 Inn," Brockville, ON, to celebrate this special occasion. All friends are heartily welcome. No gifts please, best wishes only.

Address: R.R.#1, North Augusta, ON K0G 1R0.

ANNIVERSARIES

1930 Kampen North Augusta 1980

Psalm 118:24
"This is the day that the Lord has made, let us rejoice and be glad in it." On June 7, 1980, we hope to celebrate with our grandparents and great-grandparents.

HERMAN and GRIETJE WESTENDORP (nee Yzerman)

their 50th Wedding Anniversary. We thank you grandpa and grandma for the love, trust, faith and understanding you have shown us through the many years in life. May God continue to guide and bless you in the years to come.

Your grateful grandchildren and great-grandchild:

Harry & Linda Weistra, Eddy & Wilma Weistra, Corrie-Ann & Jessie Kurtz, Robert Weistra — Alta. Grace & Rusty Mc Iver, Elly Westendorp, Herman Westendorp, Johnny Westendorp, Harold Westendorp, Ricky Westendorp, Corrie-Ann Westendorp — Kings-ton, ON

Sue Westendorp, Harold Westendorp, Brockville, ON

Shirley & Brian Forth, Marilyn Van Dyk, Tony Van Dyk — Alta.

Herman Westendorp, Carol-Ann Westendorp, Johnny Westendorp, Paul Westendorp — London, ON

Raymond Westendorp — Brockville, ON

Debbie Cretier, David Cretier, Robbie Cretier, Cindy Cretier — Brockville, ON

Gregory Blokland, Lori-Lee Blokland — Hamilton, ON

Kimberly Norman — Ottawa, ON and 1 great-grandchild: Lee Weistra — Alta.

Open house will be held on June 7, 1980 from 1:30 - 4 p.m. at the "401 Inn," Brockville, ON, to celebrate this special occasion. All friends are heartily welcome. No gifts please, best wishes only.

Address: R.R.#1, North Augusta, ON K0G 1R0.

1935 May 23 1980

Thankful to the Lord who has abundantly blessed them through the years, we announce the 45th Wedding Anniversary of our parents,

JOHN and GRIETJE WILMS (nee Vriend)

We wish them God's richest blessing in the years ahead.

Jim & Grace Wilms — Stayner
Nell & John DeBoer — Willowdale
Winnie & John VanderBorgh — Nicaragua

Anna & Tymen VanHalteren — Lindsay

Bill & Lena Wilms — Lindsay

John & Nancy Wilms — Coboconk

Richard & Cora Wilms — Lindsay

and 27 grandchildren

Friends and relatives are invited to an open house on Saturday, May 24, 1980 from 8 p.m. at Lindsay Chr. Ref. Church. Best wishes only, please.

Home address: R.R.#1, Lindsay, ON K9V 4R1.

1940 May 23 1980

On May 23, 1980, we hope to celebrate the 40th Wedding Anniversary of our parents,

ANNE and SIETSKE VAN HOUTEN (nee Van Huizen)

We thank the Lord for the faithfulness he has shown to them. It is our prayer that he will continue to bless and keep them for years to come. With love from their children and grandchildren:

Alice & Andy Visser; John, Sylvia, Ronald — Hanover, ON

Annette Van Houten — Drayton, ON

Siebert & Ina Van Houten; Christopher, Michael — Hamilton, ON

Atty Van Houten — Guelph, ON

Open house on Saturday, May 24, 1980, from 8 - 10 p.m. in the Second Chr. Ref. Church, Sarnia.

Home address: 1011 Kenwood Ave., Sarnia, ON.

ANNIVERSARIES

1925 1980
On May 15, 1980, we were happy to celebrate, with our dear parents and grandparents,

GERRIT and LUBERTA VAN DONKERSGOED (nee van Sligtenhorst)

the occasion of their 55th Wedding Anniversary. That the Lord will continue to bless and guide them in the years to come, is the wish of their thankful children and grandchildren:

Gys & Myne Van Donkersgoed — Listowel, Ont.

Gert & Annie Van Donkersgoed — Moorefield, Ont.

Tony & Janet Möhle — Moorefield, Ont.

Bert & Grace Van Donkersgoed — Brussels, Ont.

Tony & Gerrie Van Hell — Dunnville, Ont.

Adt Van Donkersgoed — Gowanston, Ont.

Klaas & Muriel Van Donkersgoed — Moorefield, Ont.

and 27 grandchildren and 1 great-grandchild.

1935 Maasland 1980

Egbert "Uw woord is een lamp voor mijn voet en een licht op mijn pad" (Psalm 119:105).

Zo de Heere wil hopen wij met onze geliefde ouders en grootouders:

GERRIT en MARIE VANDORP (nee Dijkxhoorn)

op 22 mei. a.s. de dag te gedenken waarop zij 45 jaar geleden in het huwelijk zijn verbonden.

Gelegenheid om te feliciteren is D.V. 19 mei a.s. van 2 uur tot 4 uur p.m. in de basement van de Chr. Ref. Church, 28 Downey Ave., Alliston.

Dat zij nog lang voor elkaar en ons gespaard mogen blijven is de wens van hun geliefde kinderen en kleinkinderen:

Kees & Truus Van Hemert; Jerry, Marian, Silvia, Kenneth, Peter — Painswick, Ont.

Henk & Hennie Schaly; Walter, Gilbert, Henry, Marlene, Ronnie, Bobby, Timmy, Johnny — Foxboro, Ont.

Hubert & Riet Huyer; Jim, Andy, Jack, Valerie, Mark, Lisa — Burnstown, Ont.

Garry & Marie Van Dorp; Angela, April — Bradford, Ont.

Ron & Jane Van Dorp; Harriet, Mary-Jane — Egbert, Ont.

Jack & Kathryn Van Dorp — Egbert, Ont.

Bruce & Ann Duncan; Stacey — Wellandport, Ont.

John & Gena Van Dorp; Nelvia, Marie — MKar, Nigeria

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DAIRY farms as going concerns. Any size, any price, anywhere in Ont. Also available, HOG-and-BEEF farms at very competitive prices.

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REAL ESTATE

For \$22,500 you can be joint owner of 160 acres of beautiful Lake Huron coast land in Ontario Bruce Peninsula. Forested with a variety of evergreens, wildlife, retreat for nature lovers, also hunting and fishing. Located 40 miles NW of Owen Sound. Write: Box 820, Owen Sound or call: 519-376-1823.

JOHN VANBENDEGEM
Box 820,
Owen Sound, ON N4K 5W9.

HAROLD WORKMAN

Real Estate Ltd.
Clinton, Ont.
519-482-3455

F FARMS IN HURON COUNTY

CAGE LAYERS: Basic quota 18,240. Room for 600 feeder hogs. 100 acres of well-drained land. Large brick home.

CAGE LAYERS: Basic quota 12,008 plus elaborate farrow to finish set-up. 100 acres with modern buildings. 4 bedroom home will sell layer or swine set-up separate.

DAIRY: 200 acres, 195 workable; modernized brick home. Free stall barn; double four herring-bone parlor. Liquid manure, slatted floors. Over 100 holsteins, mostly registered. Large quota, complete line of farm machinery. \$1,000,000.

ROASTER FARM: Basic quota 8,277 plus class 2 quota. Good buildings, older barn suitable for swine. Good home, situated on 15 acres.

BROILER AND BEEF FARM: Basic quota 5,500. 199 acres, 100 workable, balance pasture and bush. 3 bedroom home.

POULTRY FARM: Broiler quota, 20,000; plus class 2. Roaster A. quota 12,120. Pullet production 50,000 annually, layer quota 13,000. Modern barns, beautiful brick home, built-in pool and second home on 50 acres.

DAIRY: 46 tie-ups, pipeline, stable cleaner, 3 silos, 2nd barn. Brick house, 125 acres. Cattle quota and machinery included.

DAIRY PARLOR: Harvestors, shed, good home, 160 acres. Cattle quota and machinery included.

BROILER ROASTER: quota; 2 barns, brick duplex, 13 acres in Dashwood. \$120,000.

BROILER AND CASH CROP: quota 6,000 plus class 2; modern barn, 95 acres, 87 workable, Dashwood area. \$375,000.

Good selection of general, swine, dairy, poultry, beef and cash crop farms.

Peter Damsma,
R.R.#5, Clinton, ON.
Phone: 519-482-9849.

FARM FOR RENT: 165 acres set up for dairy operation, close to Christian Reformed church and school.

FARM FOR SALE: 570,000 lbs. turkey broiler quota, fully automatic barn, very good three bedroom home on 77 acres land, vendor take back first mortgage at 12%.

63 ACRE DAIRY FARM: 90 head registered Holstein, 346 litres #1 quota and 203,382 litres MSQ, 15% deducted by O.M.M.B., 5 bedroom home.

For more details call:
Keith Miller & Associates Realty Ltd.
220 Broad St. E.,
Dunnville, Ont.
416-774-7624
and ask for Keith Miller
774-4077 (evgs.)

REAL ESTATE

FOR SALE

DUTCH GROCERIES AND DELICATESSEN BUSINESS, North Toronto. Excellent income. For more information please call or write:

Ena Smit
R.I.C. REALTY
9038 Yonge St., Thornhill, Ont.
L4J 1X2.
(416) 881-4343

TEACHERS NEEDED

FUTURE TEACHERS OF
CHRISTIAN SCHOOLS IN ONTARIO

Canadian students attending or planning to attend Calvin, Dordt, Trinity or King's College to obtain a B.A. in Education are informed that the Ontario Alliance of Christian Schools will grant loans to those students who require financial support in addition to regular loans available. Application forms are available from the OACS Teacher Recruitment Fund.

Write to: A. Borger — secretary
OACS Teacher Recruitment Fund
c/o Ontario Alliance of Christian
Schools
547 West Fifth Street,
Hamilton, Ont.
L9C 3P7.

NOTICE: All application forms must be returned to the secretary on or before July 1, 1980. Students presently under the plan desiring assistance for the 1980-1981 are requested to re-apply.

Hamilton District Christian High School

is in need of a

FRENCH TEACHER and possibly a **SCIENCE TEACHER**,
in its new Smithville District Christian High School.

Please address all inquiries to:
The Hamilton District Christian High School,
28 Athens St.,
Hamilton, Ont. L9C 3K9.
Att'n: Mr. M.B. Strooboscher, principal.

CHATHAM: Chatham District Christian Secondary School invites applications for a **math-art-accounting combination** for the 1980-81 school year. Please send your applications to: Mr. Henry Kooy, principal, Chatham District Christian Secondary School, 90 Park Avenue East, Chatham, Ont. N7M 3V4, or call: (519) 352-4591.

CLINTON: The Clinton and District Christian School is in need of a teacher for one of the **primary grades**. Please send applications to the principal: Mr. R. Schuurman, Box 658, Clinton, Ont. N0M 1L0.

RED DEER, AB: Red Deer Christian School is in need of a **French teacher** for the school year 1980-1981. This position is 70% of a full-time task. In addition, there will be some language arts subjects to be taught. Please submit applications with references to: Mr. A. Lutgendorff, principal, Red Deer Christian School, 14 McVicar St., Red Deer, Alta. T4N 0M2. Tel.: (403) 346-5795.

cottages

SANDY BAY CAMP

Looking for a nice quiet vacation site. Try Sandy Bay housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1, Hastings.

Don and Irene Crann
[new owners]

BELLHAVEN PARK

R.R. #4, Bobcaygeon, Ontario, Canada
Phone: 705-738-2864
Res: 705-324-7860

Completely serviced trailer and tenting facilities on Pigeon Lake in the Heart of the beautiful Kawarthas Vacation Wonderland.

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- Hot Showers
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- Well water at each site
- Sandy Beach
- Children's playground
- Snack Bar
- Swimming pool

New Owners
Jack & Dorothy Hielema

cottages

AANGEBODEN IN HOLLAND

Bed en breakfast, 20 gulden per persoon per dag. Mooi ruim huis, centrum dorp. Omgeving Haarlem-Amsterdam-Leiden. Tevens de maand september ZOMERHUISJE aangeboden. Volledig ingericht, is verwarmd, 250 gulden per week. Contact: H.W. Vonk, Duinlaan 12, 2121 CB, Bennebroek, Holland. Telefoon: 02502-7856.

GOLDEN LAKE

Come and spend your vacation this year in the beautiful Ottawa Valley. We are located right on the shore of Golden Lake and have one and two bedroom housekeeping cottages, all with modern conveniences. Boat and motors, fishing and swimming and store. Also 10 site trailer park with water, hydro & washrooms. We look forward to seeing you this summer. Phone: (613) 625-2999 or write:

A & A's RESORT,
R.R. #2, Golden Lake, Ont. K0J 1X0.
for reservations.

ARCHIE & ANNE POLSTRA
(owners)

Alton Lodges

**1 & 2 BEDROOM CLEAN
HOUSEKEEPING COTTAGES
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95 metres from beautiful,
sandy beach
close to fishing.
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459 Mosley St., Wasaga Beach, Ont.
Site 30, Box 8, R.R. #1.
LEN & RITA BETTE

FOR RENT

FOR RENT: 1 bedroom basement apartment. Semi-furnished or not — your choice. Private entrance. Off Yonge St., near Shepherd subway. Available immediately. Phone: 416-222-8567.

We have **basement apartment** available to be shared with Christian girl. Very close to Mohawk College in Hamilton. Phone: 389-3072.

1 BEDROOM APARTMENT for rent in Holland Marsh. Within walking distance to Holland Marsh Chr. Ref. Church and Christian school. Ideal for teacher or widowed person. Available June 1, 1980. Phone: (416) 455-8644 after 6 p.m.

ACCOMMODATION

HELP! We have to find a place to live in St. Catharines! We'll be in the horticulture and nursery programs at Niagara College next fall. We'd appreciate any help you can give. Contact: Annette Stofleisen and Corry Geerts, 278 Sanatorium Rd., Hamilton, Ont. L9C 2A1. Phone: (416) 383-5516.

2 Hamilton guys, age 22, looking for roommates; and also for town house or house to rent in Hamilton-Ancaster-Dundas area. Call Al: (416) 387-1814 or Peter: (416) 383-6436.

ANNOUNCEMENT

DE MOOR: We are happy to announce that our son, REV. JOHN C. DE MOOR, Henrik van Vianen Straat 24, Kampen, The Netherlands, will defend his dissertation to obtain the Doctor's Degree in Theology on June 13, 1980 at the Free University in Amsterdam. Signed Rev. and Mrs. Henry De Moor.

It pays
to advertise
in C.C.

HELP WANTED

Disaster Recovery Continues
In
WICHITA FALLS, TEXAS

CRWRC is in urgent need of volunteers experienced in the building trades to help build homes for low income disaster victims.

Can You Help?

Please call:
(616) 241-1691, extension 208.

Mature, responsible married man wanted to work **full-time** on a **modern dairy farm** located 25 miles south of Edmonton, close to Chr. Ref. Church. Home provided. Top wages and fringe benefits for the right man. Apply to: Abel Horneman, General Delivery, Rollyview, Alta. T0C 2K0. Phone: (403) 986-6835.

URGENTLY NEEDED: in Niagara Peninsula. Loving Christian lady to care for young, motherless family. Three children, ages 9, 4 and 3, starting June 1st. Reply in writing to: H. Krikke, 30 Dunblane, St. Catharines, Ont. L2M 3Z7.

ARTICLES WANTED

LUCKNOW and DISTRICT CHRISTIAN SCHOOL is opening in September! Textbooks, library and resource books, maps and science equipment are needed. Can you help? Please write: Etty Broer, R.R.#1, Kincardine, Ont., N0G 2G0 or phone: (519) 395-3581.

Tourists challenged to
evangelize in Soviet Union

EPE, Netherlands — Hundreds of western Christians are looking forward to the Olympics in Moscow. They plan on engaging in "friendship evangelism" during their stay in the Soviet Union.

The proposal that has been developed by Operation Friendship here is simple and straightforward. The agency has sponsored conferences and provided resources to Christians who will be in Russia during that period. Its sponsors quickly point out that it is not a cloak and dagger expedition.

"Our emphasis is evangelism and not literature smuggling," stresses Floyd McClung at the office here.

A spokesman points out that, although regulations do not permit open-air meetings or mass distribution of literature, alert Christians will find many opportunities to speak with Russians on a one-to-one basis. "From teams that we have already in the Soviet Union, we find that Russians are anxious to speak to anyone from the west," states Wanda J. Armstrong of Operation Friendship.

"The Soviet government is training thousands of workers to meet the influx of foreign visitors," points out the agency's publication. "In

addition, university students will be coming into the cities hoping to meet with westerners in order to practise their languages."

Christian tourists who are sensitive and prepared will find no lack of opportunity for testimony, contents Miss Armstrong. "The problem won't be in meeting people, but in deciding which ones you should spend the most time with," she adds. Those openings will come on beaches, trains, and buses, as well as in parks, campsites, and public eating places, suggests Miss Armstrong.

Olympic visitors will find that there are 95 Soviet cities in which they can spend the night and another 121 which they can visit in day trips. In the European part of the USSR, there are 10,000 kilometers of roads open to tourists and many official campsites.

Operation Friendship stresses that Christians who want to have an effective witness, should scrupulously obey regulations. Christian tourists in the Soviet Union, it contends, will discover many opportunities for a vital testimony to those they encounter in their travels. (Operation Friendship address: P.O. Box 76, 8160 AB, Epe, Netherlands).

Dr. A. Kruyswijk appointed
secretary for ecumenism

The General Synod of the Reformed Churches in The Netherlands appointed Dr. A. Kruyswijk to a new position of Secretary for Ecumenism (secretaris van het deputaat-

schap oecumene buitenland). Dr. Kruyswijk has held the posts of president of the General Synod, chairman of the Dutch National Council of Churches, and chairman of the Dutch Bible Society. He has been deeply involved in contacts with South African churches.

EVENTS

World Missions

Bible on cassette

BANGLADESH — Rev. Albert Hamstra will be working in Bangladesh when his visa is issued. He will be distributing the Word on cassette tapes, on small, inexpensive tape players developed and distributed by Portable Recording Ministries of Holland, Michigan. By the use of these marvelous little machines, the Word can be distributed on a tape which is durable, can be used many times, can be heard by many people at each playing, and reaches both literate and illiterate people with equal effectiveness.

Missionaries sent

DOMINICAN REPUBLIC — Synod authorized the sending of missionaries into this country as a follow-up to a base established by listeners to the Back To God Hour. Our Puerto Rico missionaries have nourished these groups periodically and concrete plans are now being established for the deployment of missionaries to this country.

Missionaries in training

GRAND RAPIDS — Six Calvin College seminarians have accepted one-year appointments to serve as interns in Argentina, Liberia, Nigeria and the Philippines.

Church gets hospital

NIGERIA — Takum Christian Hospital was taken over by the Nigerian government in 1975. Negotiations for compensation have been going on since then. Now the Gongola State legislature of the new civilian government is considering a proposal to return the hospital to the Christian Reformed Church of Nigeria.

Religious highs and lows in Finland

A poll held among 1,300 Finnish people has shown that 90 percent of all Finns are members of the Evangelical-Lutheran Church; 2 percent belong to other denominations; and 7 percent have no church affiliation or belong to an unregistered denomination, such as the Pentecostal group. At the same time only 3 percent attend church regularly. About 90 percent have been officially received into the church by some form of public profession ceremony at a very young age and an equally high percentage of all marriages in Finland are solemnized in church.

Asked about their belief in

Do you have a story you wish to have published?

Write for details about complete evaluation of manuscript; editing; printing; cataloging; warehousing; and sales functions. Contact:

Box #4520,
Calvinist Contact,

99 Niagara St., St. Catharines,
Ontario L2R 4L3.

the existence of God, 24 percent of the men expressed doubts and 11 percent of the women. The survey found that it is especially older women who are attracted to the church and religion.

The famous Church of the Rock in the heart of Helsinki,

built under many protests ten years ago, at a cost of some two million dollars, does not suffer from poor attendance. In the past decade 4.5 million people have visited this church of whom 3.2 million were tourists. The building is now wholly paid for.

DE HOLLANDSE DAG

Dese wordt dit jaar gehouden op

WOENSDAG 11 JUNI 1980

aanvang 10 uur,
in het Moorefield Park.

De spreker voor die dag is Ds. J.W. Vanden Berg.

Muziek en samenzang, verder voordrachten.

Gratis koffie met koek. Neem uw lunch mee.

De Commissie.

All young peoples, parents and families are cordially invited to worship with the All-Ontario conventioners on **Sunday, May 18** at 7:30 p.m., in the Phys. Ed. complex at the **Wilfred Laurier University in Waterloo**.

The speaker, Rev. J.J. Hoytema from the Burlington C.R.C., will deliver a message dealing with the convention theme,

"Spotlight on the Spirit."

The convention choir, **Oshawa Young People** choir and our singing group **1159**, will minister to us through their music. After the service have a coffee and enjoy our coffee houses.

The Quinte League Young Peoples.



LET'S Play CHESS

Editor: Pete Layer

Finals 1978

B. Dikland 1 (2½) J. Eisen 0 (0)

With this win, Mr. Dikland, has tied Mr. Lamain for the 1978 Championship. Both obtained 2½ points. The tie-breaking rule states that the player who played the least number of moves wins. Mr. Dikland played 106 moves in 3 games while Mr. Lamain needed 108 moves. This was a difficult decision to make and the first time that this rule had to be used. The results were very close. Congratulations, Mr. Dikland, for being the fifth 5C Champion!

Group C 1979

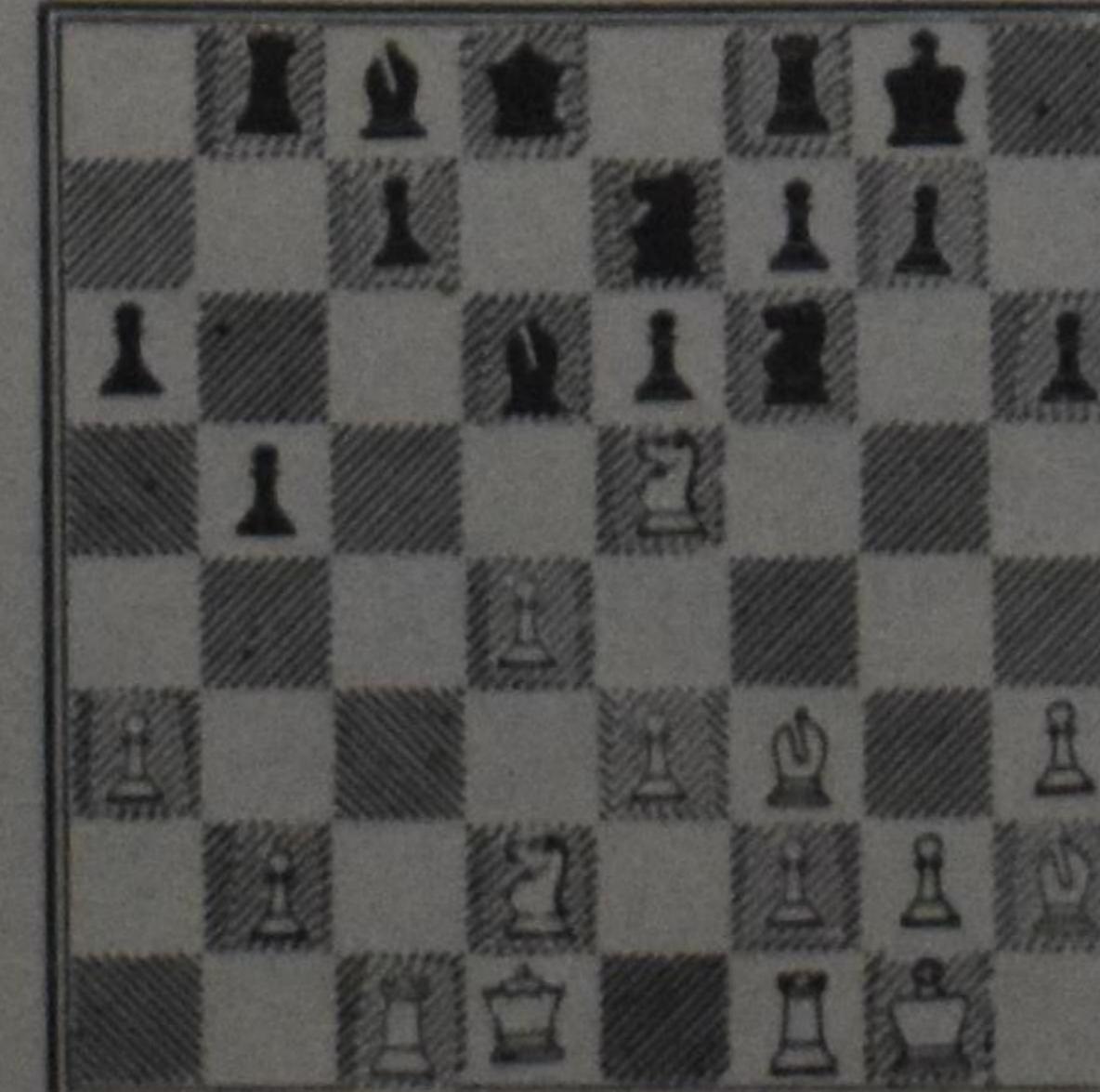
W.L. Boer 1 (2) P.W. Lamain 0 (1)

Mr. Boer is tied with Mr. Eisen for the lead. There is one more game to be completed in Group C.

GAME: The Open File

In this very instructive game played between Mr. Boer and Mr. Lamain, an open QB file played a major role. Here is the first part of the game. White: Mr. Boer; Black: Mr. Lamain. 1. P-Q4, P-Q4; 2. N-KB3, P-K3; 3. B-KB4, N-QB3; 4. P-K3, P-QR3; 5. B-Q3, N-B3; 6. 0-0, B-K2; 7. P-KR3, 0-0; 8. P-R3, P-R3; 9. P-B4, PxP; 10. BxP, P-QN4; 11. B-K2, B-Q3; 12. N-K5, N-K2; 13. B-B3, R-N1; 14. N-Q2, NB3-Q4; 15. B-R2, N-KB3; 16. R-B1, White will fight for the control of QB5 and QB6 squares. It would be to Black's advantage to move his QB Pawn to QB4.

Black (Mr. Lamain)



White (Mr. Boer)

16. --, B-N2; 17. BxB, RxR; 18. Q-B3, R-R2; 19. N-K4, NxN; 20. QxN, P-KB3; 21. N-B6, BxBch.; 22. KxB, Q-Q3ch.; 23. K-N1, P-B4; 24. NxN ch., QxN; 25. Q-K5, R-Q1; 26. R-B6, R-Q3; 27. KR-B1, Q-Q2; 28. Q-B5, RxR; 29. QxR, QxQ; 30. RxQ.

White has an "active" Rook, Black a "passive" Rook which is often and in this game, too, the difference between a win and a loss.

CONCERT

Chris Teeuwsen

will give an organ recital in the **St. Thomas Anglican Church**, Ontario St., St. Catharines, ON, on

Friday, June 6, 1980,

at **8:30 p.m.**

Chris has just completed his studies as an organ major at Dordt College, Sioux Centre, Iowa, under Dr. Joan Ringerwolde.

Some of the major works of the program are by: Brahms, Dupre, Bach, Clerambault and others.

Also, the audience will participate in singing various hymns.

NO ADMISSION CHARGE.

EVERYONE IS CORDIALLY INVITED TO ATTEND.

Timothy Christian School,

Rexdale,

will have a band concert evening on

Thursday, May 22, 1980 at 7:30 p.m.

in the auditorium of Thistletown Collegiate, 20 Fordwich Crescent in Rexdale.

Band performances from grade 6, 7, and 8; and 7 and 8 combined.

In addition to our bands there will be a performance of the play **The Prince and the Pauper**.

Grade 5 will also participate in the program with a recorder performance.

CALENDAR OF EVENTS

Ontario

May 16-19 Camping season starts on Lakewood Christian Camp (near Sarnia). Hear and see Rev. Vander Borgh from Central America.

May 23 "Anthem" Concert in Southmount High auditorium, Hamilton, at 8:00 p.m., fund raising project for education in the Philippines.

June 6 Concert (organ) by Chris Teeuwsen in St. Thomas Anglican Church, Ontario St., St. Catharines, Ont. at 8:30 p.m. Spreker Ds. J.W. Vanden Berg.

Andre Knevel organ concerts:

Brantford: in the Alexandra Presbyterian Church, (corner of Colborne and Peel St.) May 31.

The Ambassadors in concert:

Sat., May 24: Knox Presbyterian Church, Listowel, Ont., at 8:15 p.m.

Focus on the Family — Film Series

May 21: Film 3: Christian Fathering

May 28: Film 4: Preparing for Adolescence: The Origins of Self-doubt.

June 4: Film 5: Preparing for Adolescence: Peer Pressure and Sexuality.

June 18: Film 6: What Wives Wish Their Husbands Knew About Women: The Lonely Housewife.

June 25: Film 7: What Wives Wish Their Husbands Knew About Women: Money, Sex, and Children. Time: 8:30 p.m., in the Guelph Chr. Ref. Church.

Alberta

May 17 Rehoboth, opening a new addition. Service at 2 p.m.

May 21 Edmonton Interchurch committee on the North sponsors meeting on the Dene. Film "en Nation," and Dene resource person.

May 25 4 - 8 p.m. Edmonton Interchurch International Development Education Association (local Ten Days) Annual Meeting. Dr. Roy Neehal, from Trinidad, speaker, at Robertson-Wesley United Church.

June 11 Alberta Interleague Women's Rally — Rev. H. Praamsma speaker.

Aug. 10-17 Edmonton, Billy Graham Crusade.

Miscellaneous

June 10-20 Grand Rapids, Mich. Christian Reformed Church of North America synod.

July 20-24 Dallas, Texas. Christian Booksellers Association annual meeting.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. May 23	Wed. May 21	Fri. May 16-10a.m.	Thurs. May 15-10a.m.
Fri. May 30	Wed. May 28	Fri. May 23-10a.m.	Thurs. May 22-10a.m.
Fri. June 6	Wed. June 4	Fri. May 30-10a.m.	Thurs. May 29-10a.m.

Bible study

Robinson on Romans

Wrestling with Romans by John A.T. Robinson; published by SCM Press, London, 1979; in Canada: G.R. Welch, Burlington, Ont.; paperback, 148 pages; price: \$7.45. Reviewed by Rev. John Bolt, Toronto, Ontario.

Those who only know John A.T. Robinson as the author of *Honest to God* and as a so-called "Death of God" theologian will be pleasantly surprised by this guide to Paul's letter to the Romans.

The title must be taken seriously

— this is not a full-scale commentary but a guide to the reader's own struggle with this "heaviest" of Paul's writings. Robinson does not comment on every detail but helps the reader to come to terms with major problems and difficulties in Romans. Some especially good sections are his discussion of God's Wrath in 1:18-32; "righteousness" in chapter 3; and his analysis of Romans 7 where he concludes Paul to be speaking neither of his Christian or pre-

Christian life, but in general about the "state of human nature in its own strength." In his discussion of 1:18 ff., Robinson rightly contends that Paul's position means a rejection of natural theology (versus Thomas Aquinas and the Roman Catholic tradition) but an acceptance of natural revelation (versus Karl Barth and the neo-orthodox position). His discussion of Romans 9 and 13 is brief but valuable. He correctly, in my judgment rejects Romans 9 as teaching

double predestination and Romans 13 as referring to demonic powers (versus the Barth-Cullmann-H. Berkhof view so gladly accepted today by Anabaptists. See H. Berkhof's *Christ and the Powers*).

Calvinist Contact readers will not be satisfied with Robinson's treatment of expiation (rather than propitiation) in Romans 3, his rejection of the historicity of Adam in Romans 5, and his universalism. Yet, even here his presentation is thoughtful and deserving of

attention. Robinson truly invites and encourages his readers to wrestle seriously with the text of Romans.

Robinson writes in a characteristic snappy, popular style (an example: "The Jews have advantages — bags of them — yet for all that, they are not a scrap better off," p. 35). Discriminating readers will, in many respects, find it a rewarding and stimulating guide in their own wrestling with Paul's thoughts.

Politics

How the Conservatives worked out their own demise

200 Days: Joe Clark in Power by Warner Troyer; published by Personal Library Publishers, Rexdale, Ont., 1980; distributed by John Wiley & Sons, Rexdale, Ont.; paperback; Price: \$7.95. Reviewed by Ben Vandezande, St. Catharines, Ont.

This book will either anger you or please you. A book which is about the 200 days of Conservative power in Ottawa (and published a month after its fall) can only be described as "history on the run."

The book develops one main thesis: The Conservative government was already failing within a month after its rise to power. Leaving certain older members out of cabinet; embassy flip-flop;

canning Petro-can; the energy policy that upset Ontario; international relations; bad strategy in acting like a majority government, are items catalogued as symptoms of the progressive self-destruction. Please note, the emphasis is on how the P.C.s beat themselves.

By focussing on strategy blunders (and there were enough!), the book never gets beyond wanting to cast the P.C.s in a bad light — even if it is their own — does not do justice to the positive moves that were made. It accepts the reduction of politics to strategy.

When you finish reading a book like this, you are no clearer in understanding overall directions in

Canadian politics. For a reader who is not familiar with politics it will read like a fascinating gossip column. For those who keep up with news events, the book will fill in many gaps, especially on how

decisions are made. Especially revealing is the chapter on the embassy move.

You may want to include this book on your light reading list to

get "a feeling" for decision-making in the Federal politics. It is popular and written in a newspaper style. That is both its strength and weakness.

Travel

Religious Travelogue

Where Saints Have Trod by Marjorie Wilkinson; published by G.R. Welch Company Limited, Burlington, Ontario, 1979; paperback, 154 pages; price: \$5.95. Reviewed by Rev. Dirk J. Hart, London, Ontario.

This book is a travelogue with a difference. The author, who is co-founder of the Hamilton Lay School of Theology (Ontario), has travelled to such places as Palestine, Athens, Spain and England and has visited the places where famous believers lived. Six

chapters deal with New Testament characters and eight chapters with people such as Francis of Assisi, Thomas Becket and John Bunyan. A pleasant blend of travelogue, history and inspiration.

In your family's best interests:

Christian Parents: Building a Child's Character focuses on the development of today's child in the family setting and offers both clinical observations and biblical insight on the child's development and the positive parental role. The book is written by a parent who has the experience of nurturing his own children and who has studied the subject thoroughly academically. But Rev. Zegerius can also draw on his involvement in youth activities as a camp counsellor and group leader, and from his position as a pastor in The Presbyterian Church of Canada.

Written with the urgency of love for today's children and their parents, **Christian Parents** reflects the conviction that the Christian family is the family of the future. It reassures parents that the Christian order of the family will endure through the confusion and perplexities of our time. It is, therefore, a book of faith, of hope, and of love; a book suitable for today's Christian parent.



\$8.95 at your local bookstore or from
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